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Taking a Big Look Out Upon Life

T is increasingly evident that a man must be as big as the thing he wants to do. It should also be recognized that an ordinary opportunity a big chance to do one's best. Tennyson expresses it as being "loyal the royal in thyself."

If life represents achievement through struggle, then all worth-while ings are difficult, and they should be. The master said: "My Father orketh even until now and I work." As in the case of Jesus, so with s there should be a life passion for spiritual truth and Christian achieve- ent. The challenge of today calls for a new interpretation of life. We e facing, as never before, the spacious momentous days of God, in hich there is the greatest opportunity for living and doing that the orld has ever known. They are days therefore of larger responsibility; ys when the dedication of all our powers is called for; days for the rger giving of time, talent and money; days for the inauguration of a tal religious and social program.

We need to take a big look out upon our lives. Think of what life eans from childhood on through the years. Consider its larger meaning it relates itself to the future in the light of the present. Dean rawford, author of "Thinking Black," says: "Why forget that the ord of eternity is also Lord of an hour?" Why not change the order the words and say: "Why forget that the Lord of an hour is also ord of eternity?" Then will result that larger viewpoint of life that ill mean going forward with the eternal order of things. For the past neteen hundred years have been God's years of dawn; God's time for velopment is just commencing. What some people imagine is an alarm ock striking the closing hours of life is the sounding of the call of the sing hour. God's call is ushering in not sunset, but sunrise. The world s passed through the kindergarten stages and is just emerging from the imary grades of life. The grammar grades and high school years are t to come. Then will follow the college and university courses, in the ernal meaning of those terms. Such an order of life calls for great oughts, mighty aspirations, tremendous doing. It is wrong in a day e this to look back, and commonplace to stand still. Man serves God ly by serving men.

The living of life on this basis will enable us to find ourselves. It ll mean making the most of life, and the best fun in life is service. Life the large is most worth living to him whose life is most worth hile. Hence we need the stimulus of a high ideal; loyalty to the highest sion; an entering into the life of others. Never before did it mean so uch to be a Christian. Never before did service count in such a large y. We have just so long to live. How can we most effectively invest r lives?—W. K. B.

THE COMMISSION ON MISSIONS

Proposed Changes in Organization

AT the meeting of the Commission on Missions held in Chicago Janu 24-26 some changes were proposed by the General Secretary. Th changes were suggested by the fact that during the previous year it had b found difficult to secure prompt and united action regarding the method t proposed for increasing the contributions on the apportionment during year 1922.

Briefly, the proposals contemplated the delegation by the missionary s eties of a larger measure of initiation and direction in presenting the comm appeal of the missionary societies to the churches and their members for support of the missionary work of these societies.

In general the proposals advanced were received with favor, alth there was some question on the part of the representatives of the missio societies as to whether they did not involve the relinquishing of some of duties and responsibilities inhering in their organizations.

Subsequent Developments

Since the meeting of the Commission in Chicago the Executive Com tee has held three meetings in New York City which have been largely voted to the discussion of the proposals. The last meeting of the Execu Committee on May 3 was attended by nine State Superintendents in add to nine voting members of the Committee and all the Chief Promotional retaries of the Societies. It was generally agreed that the experience o past two years has shown the need of a clear interpretation of the duties posed on the Commission on Missions by the National Council and of a complete organization for carrying them out.

It was also agreed that it is the duty of the Commission on Mission the field of promotion to initiate and to direct the common appeal of Societies to the churches and their members for missionary support an correlate and coordinate the special individual promotion work of the sev Societies one with another, each of them with the common appeal and all w the appeals of the several states for the particular missionary work within t borders and under their charge.

A Cabinet has been appointed, made up of Promotional Secreta one each from the six Societies, one from the Woman's Boards, one from W. H. M. F., and two State Superintendents. The duty of the Cabine defined by the Executive Committee is to recommend plans for promotio the Executive Committee and to bring to that Committee such recommendati as shall seem advisable. The Cabinet is also to act for the Executive C mittee ad interim on such matters as may be committed to it by the Execu Committee. This Cabinet has already begun to function and, at a meeting May 2, the members found themselves in hearty accord as to general policy plans to be pursued. They presented to the Executive Committee a numbe recommendations pertaining to the organization of the Cabinet itself and work immediately ahead, which were adopted. One of these was that

ERICAN MISSIONARY and *The Missionary Herald* be requested to make pro- on for publication in their September issues of standardized forms of gets of the various societies, both home and foreign work to be covered in n magazine. Another was to the effect that if it is felt there should arger representation of woman's organizations on the state campaign com- ees or at the state councils which are to promote the E. M. C. Campaign 1924, such representation should be granted.

No Premature Action Contemplated

As originally presented the proposals did not contemplate any hasty or ill- sidered action. The following vote was passed by the Executive Committee he meeting on May 3:

"That the proposal by the General Secretary at the midwinter conference Chicago, or some other plan, be submitted for action at the Council two rs hence, during which time a further study of our missionary activity as a omination, including (1) a central Board of Promotion, (2) a further sible consolidation of the Boards we have, and (3) the question of litera- , be made by the Commission on Missions."

A more detailed account of the discussions and actions of the Executive mittee will be found in a recent issue of *The Congregationalist.*

A Pull All Together

Meanwhile it is to be sincerely hoped that there shall be no relaxation in quarter in the endeavor to increase materially the contributions on the portionment for 1923 and to go forward with the plans in regard to the 1924 paign. The forthcoming issue of the Year Book will show that the churches ributed on the apportionment for the year 1922 approximately $2,955,000. is $65,000 more than was reported in the 1921 Year Book. Included he total reported for 1922, however, is about $150,000 which would have been included if last year's method of reckoning had been followed. that the contributions on the apportionment for 1922 are actually about 000 less than they were in 1921. This is a better outcome than was antici- d a year ago, and is probably due to the emphasis that was placed upon rches completing their apportionment and upon the inventory recommended nd utilized by the churches last fall.

Our churches also registered a gain in membership in 1922 of 19,575, ch is the largest net increase realized in any year of our history, thus esting again, as was made obvious last year, that missionary education the cultivation of the Grace of Giving go hand in hand with evangelistic and efficiency.

These statistics are heartening and ought to prove to everyone who is ng to be convinced that further success and advance lie in the direction in the united effort we have been following out during the past three years.

J. E. McC.

Mr. Babson on Tithing.—If the tithing process were in operation it would the churches of this country an income amounting to about $4,000,000,000 ar. These figures seem very extraordinary but on checking them up no s can be found. The facts are that the church people of the country are ng less than one per cent of their income to church and missionary work. is were increased to ten per cent wonderful results could eventually come ass. The church could come into its own in a great big way that hereto- it has been able only to talk about.

THE CONGREGATIONAL COMMISSION ON EVANGELISM

A Church Membership Letter

By Rev. John W. Herring, *Terre Haute, Ind.*

Note: This letter is one of a series which Mr. Herring is sending to his parishioners. It sets forth a clear, simple characterization of the spirit of Congregationalism.—F. L. F.

DEAR FRIENDS: Some of you are members—some are considering membership. In any case we are all interested in the question—"What is a Congregational Church?" Below is given a number of suggestions as to that meaning.

The cue to our belief and spirit is in these three phrases:

In essentials—unity.
In non-essentials—liberty.
In all things—charity.

This cue is too brief to be an exact statement but it suggests the following thoughts.

First: There must be unity in the three great convictions that command all true Christians. The Fatherhood of God; the supremacy of Christ's leadership; the sanctity of men and women as children of God and in His likeness. If a man does not believe in a benevolent God, nor subscribe to the teachings and spirit of Jesus nor place faith in the spirit of man, he has automatically ruled himself out of the true fellowship of the church. This unity needs no enforcing. Names appear on the church list that are in no sense members of the church invisible. Do not consult the books to find if a man is a member. Consult his conscience and his life.

Second: There must be "liberty in non-essentials." This does not quite suit some of us. We believe in liberty in non-essentials, yes, but we also believe liberty must precede unity on *essentials*. In other words, we believe that there is no real unity except that between men who feel that they have perfect liberty to draw apart. We believe that truth, cooperation, consecration, faith are the outgrowths of freedom, and that they are blighted by any shadow of compulsion.

Third: In all things charity. Exactly. The key that opens the way to unity and liberty. Uncharitable people cannot preserve unity and liberty even if they begin by thinking alike. Charitable people can grow into a deep unity even if they start at the opposite poles. Yes, and liberty is a myth without charity. The liberty that we claim for ourselves, we often deny the other fellow. This is uncharitable, non-Congregational, non-Christian.

The local Congregational Church is responsible to *no external authority* but unites with other Congregational Churches in cordial cooperation.

When you join the Congregational Church, you do not enter walls, nor join a list, nor subscribe to human authority—you join forces with God as Father and Christ as Brother, and with your fellows in high common aspiration.

Extract from: "How to Become a Christian"

By CHARLES E. JEFFERSON, D.D.

ECOMING a Christian is an act of the will. This puts it under one's own control. We become a Christian by choosing a certain manner of ng. Jesus said: "I am the Way," and the first name for the religion founded was "The Way." This way of living is set forth in the character conduct of Jesus. Jesus' favorite exhortation is "Follow Me!" By ting to follow him we become Christians. Our first concern is not with feelings or with our notions but with our actions. It is what we do ch counts. We become Christians by obeying. Obedience is the organ knowledge. We come to understand both ourselves and God by doing things which Jesus says. We are his friends only when we keep his mandments. One must not expect too much feeling or too clear an lerstanding at the start. We walk in religion as we walk in the street, taking one step at a time. It is only by taking the first step that the nd step becomes possible. The first two steps render the third step y. The first step is self-surrender. One becomes a Christian by giving self up to Jesus.

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Extract from: "Building Up the Church"

By CHARLES E. JEFFERSON, D.D.

WHAT our generation most needs is a strengthening of the Church. The spirit of Christ is the same yesterday, today and forever, but Church varies in places and times. At the present hour we have wide- ead belief in the ideals of Jesus, but many are skeptical as to the divine sion of the Church. Multitudes outside its membership carp at it or ore it, while many of its own adherents have lost faith in it. One of common topics of conversation is the failure of the Church. Even Chris- believers sometimes speak of the Church as though it were not an ntial part of the Christian religion. It has become an axiom in certain les that a man can be as good a Christian outside of the Church as in it. re are some who think he can be better.

Here then is the most effective and the most needed form of Christian k which can be done in our generation. The Church must be built up. It t be made a glorious Church. We must cease talking about its decadence, give ourselves in season and out of season to the work of making it ng. It is not large enough. It must be made larger. There are too y outsiders. They must be brought in. This work is the supreme work hose who are already members. It is absurd to expect those who are ide to come in of their own accord. They must be invited, persuaded, d to come in. We Christians are in the world for the purpose of in- sing the power of God in human life. We increase his power by in- sing the vitality and reach of the Church. He works through instru- ts. He speaks through organs. The Church is his supreme purpose n. He operates through a human body. The Church is his body.

The above extracts are from leaflets published by permission of the adway Tabernacle Church. These leaflets are available for general cir- tion and may be had from the Commission on Evangelism, 287 Fourth nue, New York, at one cent each, postpaid.

THE PASTORS' SECTION

A Pastor and His Children

By Jay T. Stocking, D.D., *Montclair, New Jersey*

MUCH that is required of a good and efficient father might with e inevitableness be required of the adequate pastor. He should be fr and comrade, confidant and counselor, a hero to the simple, loyal hear youth. The name by which Catholic boys and girls know their priest sh be suggestive to every Protestant pastor. He must think of the childre his children, enter into their lives, and understand their problems.

The children are a pastor's greatest opportunity. His relation to young people is more than anything else the key to his ministry and index of his success. One is safe in making the general remark that minister who keeps the affection, confidence and esteem of his young pe will never be asked to resign. Furthermore, the qualities that give a his hold upon youth are the very ones that make him a successful prea and pastor for adults—simplicity, friendliness, imagination, sense of hu and acquaintance with reality.

The intimate relation with the children which every good pastor c is one which it is increasingly difficult for most pastors to enjoy. Thi particularly true in the large churches where the demands of administra added to the general pastoral duties and to speaking requirements leave l time for personal association with the children. Furthermore, in many of communities the increase and complexity of interests are such that op tunities for meeting the children in the home are rapidly decreasing. the pastor who wishes to make the most of his ministry must not allow difficulties in the situation to defeat him. He must make the most of s occasions as the church affords.

His ever-present opportunity is in public address. He must talk to children in a way which they will enjoy. The children's sermon affords perhaps his best chance to catch their imagination and introduce himself them. If a man cannot preach to children he ought to do so. He sh keep at it until he can do it. He cannot afford to omit his children f his pulpit ministry. Furthermore, in learning to preach to children h learning to preach to everybody. He must be interesting, concrete, r He must not be solemn. Children like somebody who makes them laugh and will laugh with them. He must not be preachy. Children do not like be preached to any better than other people. They love a moral when t can detect it themselves, but they hate it if it is pointed out. For yo children there is nothing like the story. Every child loves the story-tel and he never gets over it. The most sophisticated audience will give re ear to a story. Ministers should take to heart frequent remarks of can auditors that they liked the children's sermon better than the "regular" o

The pastor should make and keep a place for himself in the educati work of the church. He must have a part in the Church School. M pastors have more to do here than they should have. They are almost whole thing. Other pastors are in danger of allowing themselves to eliminated by a Director of Religious Education. The pastor who perm

s is making a profound mistake. He must be in the school enough so t the children will feel that he is a part of it.

The wise pastor will arrange to have all children come under his in- uction at some time in their studies. An increasing number are using the stor's Class as such an opportunity. Here he can disclose himself to his ldren at close range as a real human. The fact that the minister stands the pulpit and perhaps wears a gown tends to set him apart in the chil- n's minds. They often express surprise at finding out that he is "like er men."

In these intimate hours with the children at close range he can accomplish more in the way of instruction than he can do in the pulpit. The modest n may easily fail to realize how much these short hours with the chil- n alone mean to them. If at the close of the course they express regret t there are no more lessons he should be very thankful—he has done nething.

Such association with the children every minister needs for his own sake well as theirs. If he is wise and skillful he finds out what the children thinking about. But if this is to be done he must impress his children h his thorough respect for them. He must take their opinions seriously. inions are very dear to a child. I was once, as a boy, laughed at for the y in which I expressed an opinion on a serious religious topic, and the rt never healed. If the children express themselves a man learns many ngs he should know. He learns, often to his surprise, how much thinking se boys and girls of our day are doing. He is inspired and rebuked by ir idealism. He learns that their heads are busy with theological ques- ns that did not concern him, possibly, until he was many years their senior. learns, often with a sort of shock, that he has underrated their maturity d the range of their ideas. The pastor who knows his children in this y will not talk down to them.

A third opportunity for the pastor presents itself naturally when the ng people get ready to go away to college. However efficient the in- uction that is given to his young people in the Church School, the minister ll want to have the last word himself. He will desire to know that they as well prepared as they may be for the larger freedom of college life. will want to anticipate the atmosphere of criticism and to see that their igious faith is laid on foundations that "the search for truth" will not ake. He will seek to take away any fear of inquiry and will inspire them love the truth. If young people go to college only to have their "faith" aken, the minister cannot wholly escape responsibility. In some instances, ere the young people come from very conservative homes, he is little to me; but in other cases he is almost wholly at fault. No minister has a ht to complain that his boys and girls come home from college with no erest in the church if he has not seen to it that they were acquainted h modern thought in the religious field before they ever entered college.

The minister is continually faced with the problem of apportioning his e. He cannot do everything that he thinks it imperative to do. He must ose. The test of a minister is how wisely he chooses. If he believes at we are continually saying, that youth is the strategic time, the average nister would devote more time to his children than he does today. We not do much to change the lives of adults. We may please them, or make m angry, comfort them or distress them, but we cannot do much to change m. They are pretty thoroughly made at thirty. But youth is clay in r hands. We can give them ideas that they will carry through life. We n shape their lives for ever and ever.

THE CONGREGATIONAL HOME MISSIONARY SOCIET

Director Malcolm Dana has been spending some time in one of t new larger parishes within the bounds of a constituent state—that at Hya Nebraska.

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By mistake the name of Rev. Harvey M. Eastman of Slatersville, RI Island, was omitted from his interesting contribution, "A Wide Awake Co try Church," which appeared in our May number.

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Josiah H. Heald, D.D., Superintendent of our Southwestern Distr is making a speaking tour of New York and the New England States. R his article on "Congregationalism in the Southwest," which appears in issue.

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Our readers will note in this issue that the accounts of home missio work deal in several instances with fields within the self-supporting, managing states. The responses to our requests for such articles have b so generous that we shall not be able to print them, in every instance early as the writer may expect, but they will appear from month to mo as space permits.

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Following the custom of the last few years, the Society is commissio students for summer work in various fields under three months' appo ment. Work for the coming summer has thus far been assigned to th five students, from nine seminaries or colleges, who will serve in ten missio states. This number will probably be increased to fifty or more when appointments are all complete.

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Rev. Joseph E. Each, who used the lecture, "From Scrooby to N England," in and around Crestview and Dorcas, Florida, during the mo of April, has asked to retain it for a longer period. He says the people ha enjoyed the slides and that the lecture has given them much interesti information regarding the denomination. Mr. Each also asks that anoth historical lecture, "The Beginnings of Home Missions," be assigned to h for the month of July.

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Even in these civilized days, home missionary secretaries are not witho the possibility of adventure, as seen from the following excerpt from a lett from Dr. Frank L. Moore, written from "somewhere in Florida." "T fortunes of a traveling secretary are varied. 'Two nights and a day have been on the deep,' but it was not deep enough! Tuesday evening at 8:30 t S.S. Cobb, bound for Tampa, dropped down the channel. At 8:50 we ground on a sand-bar, and there, a mile and a half from Key West, we stayed thir six hours."

The Future of Congregationalism in the Southwest

By Superintendent Josiah H. Heald, *El Paso, Texas*

THIS is probably the most intelligent group of equal size gathered anywhere in the United States today. Nevertheless, I venture to say that the majority of you are densely ignorant about the great Southwest for which I report. It is doubtful if many of you grasp even the easiest fact of all to get hold of, its size. The six states of Louisiana, Arkansas, Oklahoma, Texas, New Mexico and Arizona, comprising the South Central and Southwestern Districts, contain 670,918 square miles, or nearly one-fifth of the continental area of the United States. Just figure that their area equals that of all the states east of the Mississippi river, exclusive of Indiana, Michigan and Wisconsin.

Some territory! but is there any thing in it? Well, Texas leads the states in the production of cotton. The entire district produced 5,850,000 bales in 1920, nearly one-half of the crop of the whole United States.

Arizona leads the states and the world in the production of copper (558,000,000 pounds in 1920, or 375,000,000 more than Montana).

Oklahoma leads the states in the production of oil with 105,000,000 gallons, and Texas follows hard after.

The eastern end of the district has immense amounts of timber, and Arizona has the largest pine forest left in the United States.

As for cattle, sheep and hogs, I hardly know how to tell you. A Texas woman has said that if all the hogs in Texas were made into one hog, he could stand with his hind feet in Texas and his front feet on the isthmus, and dig the Panama canal with three roots. If all the cattle in Texas were made into one steer, he could plant his hind feet on the Canadian line and his fore feet on the Equator, and drink out of the upper Amazon, while he swished the Aurora Borealis with his tail.

The population of the Southwest is naturally not so dense as in some sections of the country, but we have some people, just under 11,000,000 according to the last census. Of these we gained 1,620,547 in the previous ten years, a percentage of increase figuring at 8.6 in Louisiana up to 19.7 in Texas, 22.4 in Oklahoma, and 63.5 in Arizona. If you compare this with states to the north—3.4 per cent in Missouri, 4.6 in Kansas, 8.1 in Iowa, 8.7 in Nebraska—you will see that the population is coming our way. And why not? We have the room, we have the resources, we have a climate which starts fair at the eastern end, and as you go west "every day in every way it gets better and better," until in New Mexico and Arizona it can't get any better. It is the great outdoor country of the nation, its sunshine a joy, its air a tonic, its wealth of color a delight to the eye, its panorama of mountain and plain a constant surprise, its scenic wonders unsurpassed. By the way, the Grand Canyon and Petrified Forest are *still* in Arizona. Los Angeles papers please copy!

Yes, our rural population is increasing steadily, and that of our cities by leaps and bounds. Of the cities with over 25,000 population making an increase of more than forty per cent in the last census period we have thirteen. Of those of over 5,000 increasing more than one hundred per cent we have fourteen.

Our population is far from homogeneous. Social conditions vary greatly with locality. In the eastern end of the region the South as it was still continues for the most part to be. As one travels toward the setting sun he soon comes to where the real West

begins, and from then on there is less of the South and more of the West until in Arizona the West is dominant, but there is still a large Southern element and influence. We have not the large immigrant problem of the Northeast, but the racial problem is a big one. At the eastern end, the Negro is everywhere in evidence. From Brownsville, where Texas first touches Mexico on westward, the Mexican begins to take the place of the Negro, until west of the Rio Grande the Negro practically disappears, and the Mexican is everywhere. Two very different racial problems these, each with its dangers and difficulties, and demand for differing treatment.

Society is still young in the Southwest. We have the ebullient temperament and sometimes the uncontrolled passions of youth. Texas leads the procession of the states not only in the production of cotton, cattle and hogs, but also in murders (one thousand a year), and in lynchings. We've got so much in Texas that we have things to burn—including "niggers." And it is nip and tuck between Texas and Louisiana as to which is entitled to the primacy in the modern outcropping of mediævalism, the Ku Klux Klan. It's a pretty serious affair. It has a lot of good people in it, including not a few preachers, but inevitably gravitates into the hands of the worst element.

There is a surprising amount of religion in the Southwest—such as it is. There is probably more *per capita* than in any other section of the United States. While the population is somewhat sparse—only 16.5 to the square mile—the density of theologians is much greater than that of the population. There are localities where even Brother Bryan would be tried for heresy. The Texas Baptists recently got worried — needlessly — lest some one addicted to modern science might have crept into a professorship in their colleges, and appointed a heresy-hunting committee to make a thorough search for evolutionists and other heretics. They didn't find much, but they did discover one man who had laid himself open to criticism by saying there were too many denominations in the small towns, in some of which there should be but one. The committee smoothed the matter over by saying that the brother inadvertently forgot to add that in such case the one church should always be the Baptist.

In different parts of the Southwest are to be found pretty nearly all the denominations there are and some that aren't. The big three are the Disciples, the Methodist South, and the Southern Baptists. The last named is out to put one or more Baptist churches in every town, and the others are doing their best to beat them to it. Do not misunderstand me—these are great, virile organizations which are doing strong work, and in many respects excellent work, that puts to shame lots of dilettante Congregationalists. With their great Anglo-Saxon constituency they are bound — and rightly—to have a tremendous part in the religious life of the Southwest. Their most glaring defects are their intense sectarianism, ignorant leadership in rural regions, where absentee preachers of different denominations rotate in the same orbit, without touching the life of the community and the utter refusal to accept the results of modern science and consecrated scholarship.

Can we Congregationalists do anything in such a situation as this? We can, we already have. Of course it would be foolish for us to enter into competition with these strong denominations on their own ground and on their own terms. Our obvious line of work and service is along the line of the defects of these bodies.

Community Work for Rural Fields

Let me illustrate what I mean. In the Roosevelt Neighborhood, five miles from Phoenix, Arizona, where both Presbyterians and Methodists

had tried and failed, we organized six years ago the Neighborhood Congregational Church, composed of an ordinary group of farming folk of varied religious antecedents. After six years we have a united church with over a hundred in a Church School organized along the lines of a modern program of religious education, one hundred young people in the various departments of the Y. P. S. C. E. In his last report Pastor Bellingham says: "Some weeks ago a few Fundamentalists not connected with the church undertook to criticize the orthodoxy of the pastor and church because they had during the year admitted to church membership a Universalist without seeing that he was 'converted.' Some of the church members felt that the time had come to state our position, and at their request the pastor preached a sermon on 'The Pilgrim Church, Its Past Achievements and Its Present Tasks.' Church officers coöperated by visiting the whole parish and had the house packed to the doors. The results have been very gratifying. Congregations have grown fully twenty-five per cent. . . . But the best of all is the changing attitude of the community in general toward the church. It is coming to be regarded as a real community organization. The old animosity between the church and some other community organizations is rapidly disappearing. . . . At the present time every person who holds an office in any of our community organizations is in some way connected with Neighborhood Church." There are several of these fine community churches in my field and Dr. Ricker has many more in his, some of which are developing along the large parish plan, as at Friona in the Panhandle, Fruitvale-Rainey in east Texas, Vinita and outstations in Oklahoma, and the Chatham District in Louisiana with six churches and two ordained workers. This splendid rural work alone would justify our denominational existence in the Southwest. We are leading the way.

City Work

There is unspeakable need in the cities of the Southwest for a church that is not afraid to face all the facts of science and thought and is able to state the vital truths of religion in modern language and apply them to the tasks of today. There is no other denomination doing this thing or equipped to do it. Hence we are elected. We are already doing it. I told you there were thirteen cities of over 25,000 in these two districts which gained more than 40 per cent in the last census period. Well, we are already working in seven of these cities, besides many others which have not grown as fast, but are equally in need of our message. Let me mention Oklahoma City, with its splendid new plant and big program, led by Dr. Fox. Also Port Arthur, now second to New York only as a commercial port, where our church has recently doubled the value of its plant, and is rapidly forging ahead under the leadership of Rev. W. I. Caughran; and Beaumont, another rapidly growing city of 40,000, where work has been initiated by Assistant Holder. In my own field might be mentioned El Paso, Tucson, Phoenix and Albuquerque, where Assistant Superintendent Shoemaker has lately lifted our work to a high plane.

We should not omit mention of our important and growing Mexican work. The Southwest is the place where Uncle Sam sits astride the American continent—not always comfortably—and tries to hold down the Mexican lid—not always successfully. The Mexicans keep coming, and in lesser numbers, going. Our million and a half Mexicans in the Southwest constitute a national problem which the whole United States should help us to solve aright.

Our extension work in these two districts embraces 56 churches, 21 outstations and 71 Sunday schools. We work against great odds and in many

difficulties. We have to work harder and faster to get results than in many sections of the country. Texas has made a gain in church members of 12½ per cent per year for nine successive years. Arizona and New Mexico gained 26 per cent in 1921. Figures for 1922 are not yet available but they will be good. It is good work with as little waste, I venture to say, as in any part of the land. Doubtless some mistakes were made in the early days because work was initiated by well-intentioned men who did not know the field. But today the situation is understood by the men in the New York offices and those on the ground as never before. In Superintendent Ricker you have a missionary statesman who understands his great field, and is working out its problems with patience, tact and skill with the help of two able assistants. In Assistant Superintendent Shoemaker of the Southwestern district you have one who has quickly come to understand the field, has already done some notable pieces of work and is destined to become a great leader.

We know what our task is in the Southwest, and by the grace of God and the Congregational Extension Societies we expect fully to accomplish it.

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While in Dallas, Texas, last October, Secretary Moore had the unique experience of addressing an audience of upwards of 40,000 people at the Dallas State Fair. This was accomplished by means of the Bell Loud Speaker which was in charge of Mr. Biggs, one of the members of Central Church. Our message is being disseminated in many ways, including the radio, etc.

A New England Labrador

By Rev. Charles P. Cleaves, *an Optical Missionary*

IN response to your request it will be a pleasure to contribute if you will take an unvarnished sketch in letter form from a hasty hand. Your readers, knowing the relation of the church to society, count missionary news as important as digests of politics. Encouraging accounts of promising ventures in conventional lines of Christian service and social welfare—"community" events being at the fore—are satisfying. It may be of more special interest to speak of an unusual branch, emphasizing the fact that it is a branch of our church's work, not a hobby nor a side issue. It is directly related to human welfare and in ministerial service it merely fell to me to do.

Scarcely a generation ago all ailments of the eye were classed as special misfortunes. Now it is recognized that refractive errors are almost universal, due to the limit of perfection that Nature found in building the eye. The provision of comfortable vision became as feasible and essential as dentistry. By prophylaxis at birth, not a case of blindness in Massachusetts due to neglect of that precaution has been known, it is stated, in five years. Partial and imperfect school tests of vision, the states provide and enjoin by law. Connecticut and California require tests of all school children by registered specialists and the educational campaign is on.

In my youth a child fitted with lenses was pitied or twitted. School life was depression to the dunces who could not see. A well-known senator was abandoning college plans for farm life when a chance friend aided his vision and his education and career were permitted. An oculist and lecturer of present repute, fitted in boyhood by an employer, hid his glasses in his pocket except in office hours to protect himself from remark—till one day stumbling into injury on the street he put on his glasses thereafter and faced the world. The near blind were made less efficient by hardship or indulgence, the blind morally and mentally blind by misfortune and charity in idleness.

Today 57 per cent of blindness is classed as preventable. It has decreased in America 20 per cent since wearing glasses has become common. Seventy-eight per cent of students examined in large city schools had the natural defects of vision which Nature confers at birth or in early life. Not less than 75 per cent of headaches are associated with eyestrain, curable by glasses. Four-fifths of crossed eyes are counted due to a refractive error for which there is hope through lenses. Three of every ten Americans wear glasses. In the Great War 21.68 per cent of the drafted were rejected for defective vision—three times as many as for other physical causes—and in the last ten months of war 10 per cent of the drafted men failed to pass. Of 10,000 active healthy industrial and commercial workers 53 per cent had defective vision. One hundred thousand New York pupils failed of promotion, one-fourth of these through defective vision.

And though the cities and larger towns now provide oculists and optometrists for this wide need, the work today is largely in the educational and preventive stage. There are consequently many who need special attention: the isolated, neglected or neglectful, crippled or half-crippled, who are in danger of a life of suffering or an age of loneliness. Factory women and housekeepers often do not understand the cause of their fatigue and headaches. Dr. Harriman, of the Massachusetts Industrial Board, is credited with the statement that more

fatigue is derived from eyestrain than from manual labor.

This line of service falls, of course, to few preachers, their part being rather its promotion through the schools and registered eye-servants. It came to me by induction rather than selection when the essential care of my own vision required special education. The serving of parishioners subsequent to a registration in optometry followed and the service grew, until, like Grenfel's far wider service, it became my Labrador.

Interest lies in its relation to church work and its results as such. It must be realized that this has both natural and artificial limits, this service being usually classed as a separate profession subject to the purpose of gainful employment. As an optical missionary, one has not the prestige and first equipment of the medical missionary abroad: for his standing, each case must be guarded from failure and from appearance of selfish gain, the needy must be reached or invited and served, and in charity, not in price-cutting. Then, too, one's friends ministerial and authorities denominational may look upon him with "strange and alien eyes," as if a fifth wheel had been added to the chariot of the Lord, a weight upon the motor. As the work becomes locally its own best evidence, and as personal relations establish confidence it justifies itself. It has, indeed, brought to my study more cases needing deep spiritual insight and advice in personal habit, religious life and home welfare than have come in any other way. For this reason, and because of the frequent remark at our door, "I'm in trouble!" we reply, "All trouble welcomed here!"

THE CLINIC

And one turns with relief from the effort of the conventional ministry to the self-satisfied and critical, to liberate some heroic man or woman, to help to success in the economic struggle, and to happiness in the home. A minister is often throttled by those who bid him sing. When lines of church work seem blocked, some suffering body arrives with a compelling need to which one may turn his skill, saying, "This I can do and not fail!" In an age when the church was institutionalized, mechanized and subsidized—essential as are organization and fundamentals, I fancy how Jesus felt when he "went about doing good, for God was with him."

On the business side, the relation is peculiarly significant. Gratitude, self-reliance and the business habit of the people seem to have ordained a service with response. While the profits of a dozen years would not fit up a first thorough equipment, the price-payers are prompt, even when they are people to whom a church contribution honestly seems a charity or an imprudence. This contrast is remarkable. Without regard to prosperity, pride, gratitude and precedent make Richard Roe prompt to pay for optical service, while prudence pauperizes him as a Protestant. Not a dollar has been contributed for this special branch, but it has paid its way, and secured the most essential instruments. What might be done with means in the way of extending educative work is hard to estimate.

Recalling cases: A woman with slow paralysis from lead poisoning, in

middle life, supposing her failing vision due to this cause; merely presbyopic and finding good vision and good cheer. Think of the years of reading and sewing thereafter. A nurse, retired early with nervous prostration and accompanying suffering, becoming a poultry raiser; her case supplied by the first fitting, reporting two years later the contrast between present comfort and former pangs. A widow with children, heroine upon a farm, working *manfully*—driving in and arriving so blinded from headache and eyestrain that her vision was too abnormal to be treated till relaxing lenses and a half hour's rest made a beginning of several months' graduated treatment, returning each time with improvement until her final pair. A mountaineer's wife, easily misfitted in the past, one of the types whose pluck arouses admiration for tranquil courage, freed from strain, guided in diet, instructed for the future of her eyes. Cross-eyed children, cases not understood by parents so that they must be continued with little charge lest the cases be withdrawn. Factory workers suffering with headaches under refractive errors and bad lights; factory superintendents responding to suggestion for better lighting. Children's eyes saved by urging better lighting in the home. These and many more among New Hampshire hills. Two children waiting till an uncle can carry out his project of taking them to a "specialist in Boston," find the house for trouble is on the school highway and a gradual course for their amblyopic and astigmatic eyes for which more than one trip would be required.

This has not only increased friendships in parishes and encouraged usual lines of church work but made ties for what I am willing to call "the business man's church" with the state and national organizations of this profession. Many of them are church people. Lecturers and teachers have shown evangelistic zeal in relief of eyes and in building the genius and skill of men. If business promotion becomes prominent, someone turns the tide and makes the main plea; as at a recent convention: "I would rather you would look back and say, There are ten thousand people whose eyes I have relieved, whose productiveness I have promoted and whose gratitude I have won."

When the president of a national association was elected last year he told how his parents in England reared him in faith and work. He asked that business be suspended a moment while one of the members offered prayer. And the association sent a cablegram of announcement and congratulation to the parents in the home across the sea. Think of the meaning of that in an organization of thousands of business and professional men. Such men will help save civilization.

Organized, institutionalized, mechanized, the church is in peril today of getting out of touch with the natural or inevitable handicaps to productiveness and equally in peril of losing touch with the individual spiritual need, the making of adequate soul-stuff. Somehow Jesus got out of both dangers when he picked up that group of fishermen and other friends and made both men and a church. It seems very possible indeed that the new outlook of the church will see the spirit of Jesus springing up in business affiliations and personal service, and will promote that spirit by sowing the New Testament and personal helpfulness more and more intelligently.

For the July campaign in the Sunday Schools a story, entitled "Covered Wagons," has been prepared. This shows the value of the missionary automobile to the people on isolated fields and may be had free of charge on application to the Society.

D. V. B. S., HETLAND, SOUTH DAKOTA

A D.V.B.S. Experiment

By Rev. W. James Hoare, *Hetland, South Dakota*

OUR interest in the Daily Vacation Bible School idea was first aroused by the appalling lack of Bible knowledge on the part of Sunday School graduates and scholars. Our teaching seemed to have no objective, and the time was so limited. The D. V. B. S. offered us an opportunity to supplement the home and church in teaching Bible truths.

Vacation time is a time for idleness on the part of many children, even in the country and small town. It occurred to us that the need for directed recreation and instruction was particularly propitious. We wanted to fill the leisure hours of our young friends so full of interests that less wholesome activities would have little attraction for them.

The Trial

This vision was in our mind several years before we had an opportunity to test its value. We came to Hetland, South Dakota, in the spring of 1921. The town is small, the population being only about 300. Many families in the town and most of those on the farms were Norwegians who attended their own church. The Congregational Sunday School had an average attendance of about sixty. Here in this small church with inadequate buildings for school work we made our experiment.

Discouragements

We had no workers and no money for the undertaking. No one in the community had heard of the D. V. B. S., and most families were opposed to the Lutheran idea of the parochial school. We were told the plan was for rich city schools and not for little country churches; we could not afford it, and it was not needed anyway.

But we believed in the D. V. B. S. idea and wanted to give it a trial. We felt with Browning—

The common problem — yours, mine,

ryone's—
t to fancy what were fair in life
ded it could be, but finding first
may be, then find how to make it fair
o our means.

e secured permission to use the
ch buildings and the vacant
nd around. We called for volun-
workers and announced the school
n for six weeks. We promised
stories, handwork, games, drills,
All this was done by faith, for
the week before school opened
had no teachers in sight. We
ght the pastor and his wife would
e the school into two groups,
f no one else volunteered to help
ould make a trial alone.
e kept talking about the school
the Sunday School children be-
interested. By the time the pub-
hool was dismissed for vacation
of the children were enthusiastic.
e opened our school one week
with three classes: Beginners,
ary and Junior. A few high
l students and one college stu-
volunteered to help, at least for
k.

Varied Program

soon discovered that a varied
am was needed to keep about
children interested and profit-
occupied for three hours each
Ordinary Sunday School meth-
ad to be enlarged upon. Our
was not to teach mere Bible his-
but to relate the lessons of the
to everyday living. We were
ed to mere "busy work" at any
and yet we wanted to make a
on school with plenty of variety.
finally outlined a plan for each
something like the following:
hip Period, 15 minutes; Health
15 minutes; Drill, 15 minutes;
ry Work, 20 minutes; Bible
n (story), 20 minutes; Hand-
(picture coloring, model mak-
tc.), 45 minutes; Review of
and Singing, 20 minutes; Dis-
, 5 minutes.
discovered the three gates to
ul of a child, viz., the ear-gate, the eye-gate and the hand-gate, and used them all.

The close of the first week proved the success of the idea, and pupils and teachers were willing to try another week.

The Playground

Our short experience had shown us the need of a playground and some apparatus. We had no funds, but the pastor found a friendly carpenter who was willing to give his evenings, and together they planned a giant slide, 58 feet long and 20 feet high; a "teeter," a swing and a trapeze. The children were very enthusiastic and soon enlisted the interests of their parents in the undertaking. The playground was of especial interest to the men. They offered their services to clean up the back lot of the church, and helped to erect some of the apparatus.

Our problem now was not how to get the children to come to school, but how to send them home for meals. We gave our afternoons to supervise games, and soon had to give our evenings also. The older folks were so interested they came during the evening and played too.

Finances

After the fourth week, when interest was at its height, we were asked about the cost. Up to this time the pastor had financed things out of his own small funds. The people had seen the value of the D. V. B. S. and a committee was appointed to solicit for funds. The playground was the most expensive and pretentious part of our equipment, but more than enough was subscribed to pay for the apparatus and the supplies for handwork.

At the end of the six weeks we exhibited our construction work and booklets, sang and drilled for our friends, and recited our memory work. The parents were much pleased, the teachers gratified to have had a part in so successful an undertaking, while the pastor felt the children had

PLAYGROUND, SHOWING GIANT SLIDE

learned more about the Bible in six weeks than they could have learned in Sunday School in two years. It was unanimously voted to conduct a D. V. B. S. in 1922.

Season of 1922

The success of our first season's work meant we must plan larger and better things for the next year. Several men outside the church suggested a better equipped playground. Health talks and recreational activities had made an impression on the homes, and as the summer vacation approached numerous inquiries came from the children as they wondered, "What we shall do this year."

We were anxious to do all we could in this direction. We believe a strong body helps to bring efficiency in other departments of life. Health brings happiness. It gives vigor and zest to both work and play. It makes one more useful. It makes living a joy. Health promotes goodness. He who would serve God and his fellows owes it to them as well as to himself to bring to that service unjaded powers, sanity and strength.

Our playground was extended, and new features added, including a m go-round, "ocean-wave," Ferris-w turning bars and sand box.

One of our illustrations giv glimpse of these attractions and onstrates their popularity. Sc opened June 5 with an enrollme seventy-five. Several friends v teered as teachers and helpers. time we tried a more closely gr school, divided as follows: C Roll, three to four years; Begin five to six years; Primary, seve eight years; Juniors, nine to e years; Intermediate, twelve to f teen years.

Course of Study

The tiny folks of the Cradle division were fortunate in havin wise mother as instructor. Danielson's book, "Object Lessons the Cradle Roll," was used as a with great success. The Beginn lessons were selected from Cragin's "Bible Lessons for Kindergarten." The "story-ho and the handwork period were most popular with both Beginners Primary departments. The Prim children studied "Growing as Je

PLAYGROUND, SHOWING SAND BOX

rew," based on a text book by Yegin. he Juniors studied the "Life of seph" and "From Egypt to Canaan," ing the Bible as a text book. The termediate boys and girls took a p in imagination to the Holy Land, ding many places of interest and arning many Bible stories connected th them. This latter course was sed on "A Travel Book for niors," by Hanson. Every form of ndwork was used to express the les-ns. Paper folding and tearing, nd-table, clay modeling, wood-work, oklets, posters, etc., proved their lue. The natural instinct of the ild to imitate led us to try dramatics one form of expressional work. is proved to be very popular.

Apart from the regular Bible stories e emphasized health, patriotism and ssions. We tried to show the need d satisfaction in service for others. any Bible passages and some of the eat hymns of the church were emorized by the different groups. In our activities we never lost sight the fact that it was a Bible School. After six weeks of very successful rk we exhibited our handwork and presented a pageant, built on our Bible work, which we entitled "Boys and Girls of the Bible."

One naturally asks, "Does all this outlay of time and money pay?" Our experience leads to but one answer, "Emphatically, Yes." The pupils have a far better knowledge of the Bible, have learned how to play and work together, have good health and have been so busy they have had little time or excuse for mischief. The teachers have enjoyed their work, discovering how little they knew in some departments. They want a teacher-training class to "learn how to teach." The parents have heard the children repeat Bible stories, and have seen them apply some of the lessons learned to home life. Mothers and fathers have a better idea of the value of the Church School than ever before. The Sunday School has grown in numbers and efficiency due to the added interest of the parents. The community respects and values the church as an institution. Our experiment has proved the great value of the D. V. B. S. to the small town church and community.

Foundation Laying on the Frontier

By Rev. G. E. Stayton, *Trail City, South Dakota*

WHEN we arrived in Trail City about October 1, 1921, we were given a hearty welcome, being greeted at the same time with remarks from several people to this effect: "You don't know what you are up against. We hope for the best, but don't see how it will be possible for us to raise $10.00 per month. You are facing a hard proposition."

We also met with similar "greetings" from the other points, Wakpala and La Plant. We found this to be partly true. It was a hard fight. But these statements were a benefit to us in that they inspired us to a stronger determination and a more earnest prayer for victory, and through God's help the victory came. In three months Trail City had grown sufficiently to increase her part of the salary from $10.00 to $15.00 per month. At the end of six months it was again increased to $17.00 per month. This is only mentioned to indicate the increased interest in the church, for with increase in interest funds are certain to come more easily.

SNOW PLOW, SOUTH DAKOTA

The same has been true of Wakpala. They began by paying $10.00 per month and expenses of trip, having services only one Sunday per month, and questioned whether they would be able to keep it up. Now we have a little church organization there which is very much alive. During January, 1923, they voted to ask for two services per month at double the previous expense. In addition to this they have purchased for cash (amounting to $125.00) two town lots for the erection of a church building and have at present $100.00 on hand as a beginning toward building fund. The present plan is to complete a good basement this summer, cover it and use it for all church purposes until such time as they are able to build a church. To accomplish these things we have reduced expenses in every way possible. Wakpala lies twenty-two miles north of Trail City, by air line, but to reach it the Grand River must be crossed and there are no bridges across the Grand. For a short time during the summer and autumn the river usually runs low and we can "ford it with a Ford." But there is no road, only a trail, very bad at best, and a little rain or snow makes it impassable. To reach Wakpala by rail from Trail City we must go to Mobridge not later than Friday evening, stay overnight in Mobridge, then go to Wakpala Saturday morning. The return trip is the same kind of experience. Railroad connections were not planned for the convenience of this trip. To reduce the expense of these trips, I have walked several times from Wakpala to Moreau Junction, a distance of nine miles, this of course at such times when rain or snow makes travel impossible on the Yellowstone National Highway. At other times, friends at Wakpala take me to the junction by auto. In this way we go direct to Trail City, avoiding the trip to Mobridge and the attending hotel expenses.

Wakpala is a very busy little town, but not too busy to stop to listen to the preaching of the gospel, and to demonstrate a splendid hospitality in entertaining the pastor who does not

ppen to reside there. For our serv-
s we are at present compelled to
nt a theater building adjoining a pool
ll—not the best place in the world
r religious services—yet our aver-
e attendance has nearly doubled dur-
r the past eighteen months, and the
luence of those services has been
ticeable. The moral and spiritual
e of the community has greatly im-
oved. Dances are much less fre-
ent and of a far better character
n before.

The Sunday School has increased
e hundred per cent during the past
ar. For this we are largely in-
oted to some very active school
chers who are interested in the
iritual life and development of the
oils as well as the mental training.
e good people of that community,
ristian and otherwise, are co-
erating beautifully for the upbuild-
of the church, knowing that in her
uence lies the future good of the
mmunity.

On the second Sunday of each
nth we motor (with our Ford) to
ncross, twelve miles west of Trail
y, for Sunday School at 10:00
lock A. M., followed by regular
rning worship at 11:00 o'clock;
n drive to Trail City for Sunday
ool at 2:00 o'clock P. M., remain-
in Trail City for evening services.
The fourth Sunday of each month is spent much the same way, except the morning services are at the Kessler School House, ten miles east of Trail City. *Sometimes* we have time to eat dinner between these services.

Our work at the Kessler School House and at Glencross is very new, but there seems to be an opportunity for real service to the Kingdom of God in these fields. We have brought some children, some of whom were twelve to fourteen years of age, into Sunday School who had never been in Sunday School before. Glencross needs and would appreciate more frequent services than we have time to give them. "The harvest truly is great but the laborers are few."

Our work started out nicely at La Plant and prospects were bright; in fact, it appeared to be our most promising field, but it has suffered, almost perished, as a result of more than half of our people moving away from that community. We are still having occasional midweek services there and giving them the fifth Sundays.

A most beautiful cooperation with other denominations has been maintained in all these fields. The people feel that all should stand together and make our churches real community organizations.

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Still Young at Eighty

By Secretary Frank Lincoln Moore

EV. WILLIAM G. PUDDE-
. FOOT wrote April 5: "This
he fifty-seventh anniversary of
wedding; I feel like a morning
. I am reading a fine book now
'he Mind in the Making,' by
es Harvey Robinson. I have
read two chapters thus far, but
elieve it will pan out fine. It
ainly is an original book."

very now and then while on the
. someone asks me whether I
e recently seen Mr. Puddefoot and I am always happy to tell them that I see him often, that he is enjoying unusually good health and is speaking nearly every Sunday on home missions in churches in and about Boston.

The long career of Mr. Puddefoot in the service of the churches can never be forgotten. From the days when he was a pioneer preacher in the State of Michigan to the more recent years when out of the richness of experience he has been

speaking on home missions up to date, his life has been one of intense activity, and a series of triumphs on the platform. He is still remembered in Kent County, Michigan, where he was pastor forty years ago.

A memorable trip with Mr. Puddefoot was made in Colorado in 1915, one of the last trips he made to the Far West. He put in a busy Sunday in Denver. A day or two later with Dr. Frank T. Bayley, of Plymouth Church, and a few other friends, we drove in an automobile to Colorado Springs to attend the state conference which was held in First Church. The exhilarating ride, the stretches of mountain and plain seemed to tap hidden reservoirs in Mr. Puddefoot's experience and the ride was made memorable for us all as he and Dr. Bayley recalled pioneer experiences in various parts of the land.

REV. WILLIAM G. PUDDEFOOT

When in Colorado Springs, Mr. Puddefoot was asked to speak in chapel at Colorado College and several of the ministers went over to share the services. When we arrived the chapel was filled, six hundred or more students being present that morning. Mr. Puddefoot occupied the chair usually assigned to speakers on the platform. It was interesting to observe the students. From his appearance they evidently thought some backwoods missionary was to address them. Then Mr. Puddefoot was introduced. The first sentence made them sit up. In half a minute every one was listening and from that time on the audience was swayed from peals of laughter to tears. It was an oratorical triumph such as I have seldom witnessed. Afterward, Mr. Puddefoot made the remark, "I li... to address students in the colleg... they get you before you begin."

On that same trip Mr. Puddefo... accompanied me to Utah and v... visited the churches from Ogden ... Salt Lake and also attended th... meeting of the state association. ... shall never forget his keen appr... ciation of everything we saw. H... was especially interested in th... outstanding features of Mormonism... as it could be observed in Salt Lak... We visited the Tabernacle togethe... and viewed the temple and th... grounds. We went into a Mormo... bookstore and examined the religi... ous education liter... ature of the Mo... mon Church. W... went to the libra... of the state u... versity and M... Puddefoot w... especially interes... ed to pass up a... down the shelv... of books and no... the selection of t... library. Coming o... of the building ... remarked, "The ... is enough soc... dynamite on th... shelves of the U... versity of Utah ... blow Mormonism off the map." C... this trip Mr. Puddefoot went on in... Idaho, thence attending the state co... ference at Mountain Home, after... wards returning to New Haven i... time for the National Council.

This trip, the last he made to the West, did more than any other ex... perience I have had in linking my knowledge of home missionary work as he knew it with modern develop... ments. He was constantly drop... ping remarks showing the difference in the method of approach to our var... ous problems. That he has not only kept abreast of the times but really ahead of them, is one of the outstand... ing features of his career.

THE C. H. M. S. TREASURY

CHARLES H. BAKER, Treasurer

MONTHLY COMPARATIVE STATEMENT

April, 1923	This Year	Last Year	Increase	Decrease
ntributions	$12,575.18	$18,697.81	.....	$6,122.63
om State Societies	1,448.52	4,603.65	.....	3,155.13
Total	14,023.70	23,301.46	.....	9,277.76
id State Societies	3,240.21	3,726.04	.....	485.83
t Available for National Work	10,783.49	19,575.42	.....	8,791.93
gacies and Matured Conditional Gifts	$3,344.47	$11,652.72	.....	$8,310.25

THE figures for the first month of our new fiscal year show a depressing falling off in contributions from churches and individuals. It will be en by glancing at the table above that the "Net Available for National Work" was only $10,783 as compared with $19,575 for April of last year. In her words, receipts from contributions fell off $8,792 in this single first onth of the new fiscal year. It may, of course, be that this is but a co-cidence arising from the failure of church treasurers to send in the funds their disposal; but inasmuch as the Society's expenses are necessarily nearly niform from month to month, it can readily be imagined that a shrinkage nearly $9,000 in receipts for a single month has about it an ominous look hich is not wholly inspiring. We can only urge upon all treasurers who ve Home Missionary monies at their disposal, to send them in as quickly possible. It is usually expected that the summer months will be "lean" cause of the fact that so many of our churches do not maintain their full tivity during the vacation, but it is embarrassing to have the leanness start at the very beginning of the year. We can do nothing else than to reassure rselves of the fundamental importance of the Home Missionary task and, newing our faith in the over-ruling power of God, and in the continued lyalty of those of his children who are members of Congregational churches, evote ourselves steadfastly to the carrying on of this essential work.

The Congregational Home Missionary Society has three main sources of income. Legacies furnish proximately thirty-two per cent. Income from investments amounts to fourteen per cent. Contribu-ns from churches, societies and individuals afford substantially fifty-five per cent. For all but eighteen tes the treasurer of The Congregational Home Missionary Society receives and expends these con-ibutions. In those eighteen states, affiliated organizations administer home missionary work in co-eration with The Congregational Home Missionary Society. Each of these organizations forwards a rcentage of its undesignated receipts to the national treasury. To each of these the national asury forwards a percentage of undesignated contributions from each state respectively. The rcentages to The Congregational Home Missionary Society in the various states are as follows:

California (North), 2; California (South), 5; Connecticut, 50; Illinois, 25; Iowa, 30; Kansas, 10; aine, 5; Massachusetts, 33 1-3; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 10; New mpshire, 50; New York, 15; Ohio, 13; Rhode Island, 20; Vermont, 25; Washington, 3; Wisconsin, 10.

THE AMERICAN MISSIONARY ASSOCIATION

Roman Catholic Negro Work

In 1907 there was established a Board of Archbishops who should ha general charge of Catholic missionary activity among the Negroes. Since t establishment of this Board sixty-nine new mission centers have been start in the South. Over 18,000 have been added to the list of children attendi the colored parochial schools, making the total enrollment at the present tin over 22,000. The Board pays the salaries of 172 teachers who are engage exclusively in colored missionary work. At present there are 175 pries devoting themselves exclusively to missions among the colored people. Th Roman Catholic Negroes in the United States number, it is said, 250,000. Th total number of their churches is 132. There are 21,000 Roman Cathol Negro schools in the United States, and 133 of these are Negro academies.

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Great Progress Made in Owning Homes

A significant feature of the progress of the Negro in property owning the very rapid and large increase in the number of homes owned. It is es mated that they started in 1866 with about twelve thousand homes owned. was found in 1890 when the first census of proprietorship of homes was tak that the Negroes had acquired ownership of 264,288 homes. The number these homes on farms was 120,738. The number of city homes owned w 143,550. The census of 1910 recorded that the Negroes owned 506,590 home Of these, 221,535 were farm homes and 285,055 were town homes. Negro now own over six hundred thousand homes; that is, one home out of ever four which they have established is owned. This is a remarkable showing, ar has great significance for the future of the race. It is safe to say that a people starting with a handicap of poverty and ignorance who can in fif years become owners of one-fourth of all the homes which they have are ma ing progress along those lines which make for a high degree of citizenship.

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Bishop Theodore D. Bratton, Episcopal Bishop of Mississippi, in his boo of Mission Study for the Episcopal Churches in the South:

"And here, in parentheses, we of the Episcopal Church should recall our lasting gratitude to the American Missionary Association of the Congrega tional Church. During the era of reconstruction, when our church could do well-nigh nothing with and for the Negro, that society, with holy purpose and with only the natural mistakes of people feeling their way toward a new prob lem, and at indescribable personal sacrifice of the workers, established schools, preached the Gospel, and held high the lanterns of the Good Shepherd before the bewildered eyes of a hopelessly confused race.

"Through their work chiefly were the leaders of the era raised up. Hamp ton was founded mainly under their auspices, and, until now, has been admin istered under their able and devoted missionaries in complete Christian courtesy to other churches. Schools were established by them from Hampton around to Fisk, and though the South was, from the first, suspicious of their influence, they have long since won the confidence and regard of every soul who knows them by their fruits."

Gratitude

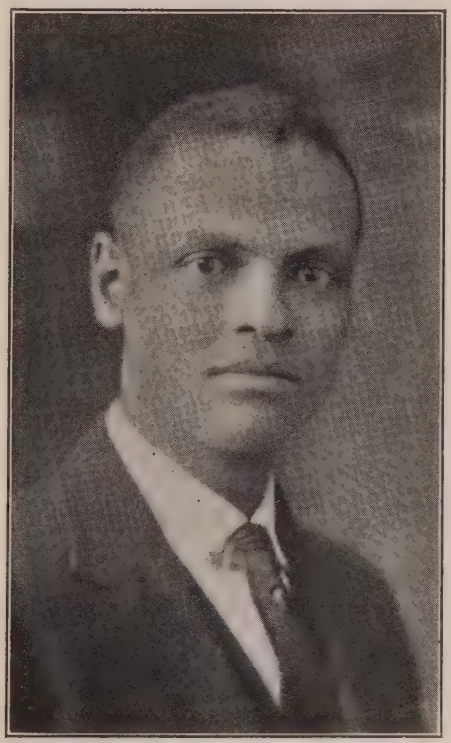
"Thank God for the return of this sweet Spring,
For the new life that throbs in everything.
It tells me that the Winter meant not death,
'Twas Nature resting—Nature taking breath.
My sorrow chilled me like the snow and frost,
I doubted God, but now my doubts are lost.
After the storm and chill and waiting long,
Shall come the time of birds and flowers and song."

—Maltbie Babcock.

From Beneficiaries to Benefactors

By Rev. James Clarence Olden

LITTLE did the early workers among the Negroes dream that their hopes and their vision would be realized in such a phenomenal way in the short space of sixty years. For no people presented such a condition of absolute need and hopelessness as these recently emancipated slaves. They were penniless, nameless in a great many instances, and ignorant. Every attribute of their nature presented a difficult problem and a large number of Christian people refused to attempt a solution. But may it be said to the eternal credit of the early missionaries sent out by the American Missionary Association that they refused to recognize the obstacles that were presented by condition surrounding the Negro. God blinded their eyes to the height of this Alps and permitted them to see only a few steps ahead. No violence on the part of the enemies of the Negroes' progress daunted them, even though sometimes this violence led to death, as was the case of Mr. Luke in Alabama, who was one of the early workers in Tallaega. The ostracism that they suffered simply served to focalize their consecration. However, since the task was so arduous these missionaries were content to only hope for self-support in the development of this people. In the moments of their fondest dreams they did not dare to visualize this race as being able in such a near future to become able to render help to anybody. And they never entertained the thought that after sixty years he would have a world vision and invest his money and energy in a world-wide enterprise. But exactly sixty years after the signing of the Emancipation Proclamation Plymouth Church of Washington, D. C., sent up a check for over eight hundred dol-



REV. JAMES CLARENCE OLDEN

lars and completed their apportionment of one thousand and fifty dollars, which made this church the first and only church of the colored group to give a thousand or more dollars to the denominational societies.

Less than three hundred persons contributed to this fund and that makes the effort more commendable, for if we could get that proportion in the denomination all financial problems would be solved.

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"Garvey-ism"

By Rev. Charles Noble, *Washington, D. C.*

"MARCUS GARVEY will speak at the Pythian Building, Twelfth and U Streets, Sunday afternoon at three o'clock." I had a somewhat vague impression that I had heard of Marcus Garvey as representing one type of leadership among the colored people. I have seen and heard Booker Washington and Moton; I have read more or less of DuBois, leader of the colored people; why not see and hear this other leader, and form some idea of what manner of man he is, and what he stands for?

The place is easily found, apparently a building devoted to the uses of a colored branch of the Pythian brotherhood. In front hangs a placard with the announcement that Marcus Garvey, "the greatest statesman and orator of the day," will speak. A little discouraged by such manifest rodomontade, I have another chilling breath in my face by finding that I must buy a ticket for fifty cents. This is unusual except at the movies on Sunday; but perhaps it is just as economical and more impartial than free admission with a collection, when the mean man is apt to be favored at the expense of his more extravagant fellow; and the information I seek is worth the price. I am in good season, but the hall is nearly empty, a few couples of well-dressed young colored folks and a few officials being all the persons in the room. I am the only representative of the white races, and am beginning to feel just a little out of place when three young newspaper men arrive and join the one colored representative of that profession at tables in front of the platform. Gradually the hall fills, and about half an hour after the announced time a colored gentleman, with all the outward signs of a Methodist or Baptist minister, takes his place on the rostrum. The great man has not arrived, but we are given a program of entertainment meanwhile. The chairman reads an article from the *Negro World*, the official journal of the "Universal Negro Improvement Association," which we understand to be the organization back of Garvey's propaganda, and antagonistic to the "National Association for the Advancement of Colored People," which rather favors the Washington-Moton-DuBois programs. The article is in form of a letter from the "Universal President," Garvey, addressed to the branches of the national, or rather universal, organization, calling attention to the alleged existence of an organized movement in Arkansas to give the work of cotton picking into the hands of white immigrants, driving out the colored laborers from the cotton fields by violence and intimidation. There is a brief, fiery address from a young colored orator, some music, vocal and instrumental, from young men and women, including a piano piece by a very small child, and a recitation, commendably brief, by a little boy. Then there is a signal from the door, the audience rises, and to the accompaniment of "Onward, Christian Soldiers," heartily sung, the orator of the day is marshalled to his place on the platform.

The first impression made by Garvey's personal appearance is not pre-

possessing. His form is short, stocky and awkward; his face of a very pronounced, dark Negro type, with a heavy jaw. As soon as he begins to speak, however, the unpleasant impression of his appearance is to a large extent removed. His West Indian origin probably accounts for the fact that his utterance is absolutely free from any Negro or even southern peculiarities. He speaks like an educated Englishman. A few sentences are enough to convince you that you are listening to a real orator, somewhat of the Bryan type; and that this man has the gift of getting across to his audience, and is therefore a force to be reckoned with as long as he commands a following who will give him the opportunity of speaking to his race fellows. At the high points of his eloquence, and these are noticeably connected with the most extreme utterances, he arouses his audience to a high pitch of excitement and is given tumultuous applause. At such moments one forgets the expanse of white shirt and evening vest, the absurdly inappropriate Sunday afternoon costume. One no longer notices the negroid quality of the countenance, or cares to criticize the use of the English language, which, however, is in general free from solecisms and has a good deal of nervous vigor. One thinks of what the influence of this man and his ideas is likely to be upon the relations of the races in the next ten years.

He emphasizes especially two main thoughts. One is an extremely pessimistic view of the Negro's future in this country. Here he is in practical agreement with the main purport of Professor Traquair's article on "The Caste System in America" in the March *Atlantic*, though Garvey never uses the word "caste." "This is a white man's country and it is the clearly expressed determination of the whites to make and keep it a white man's country. The whites are not to blame for this; with conditions reversed, the blacks would make it a black man's country. The white race discovered the continent, took it from the native inhabitants, settled it, developed its resources, created its civilization, by their energy, courage and skill. As the population increases the proportion of whites to Negroes will enlarge. If the case is a hopeless one for ten million Negroes against one hundred million whites, what will it be when the white population is two hundred million? It is a cold-blooded question of economic necessity. The Negro is now practically shut up to servile occupations, and the whites crowd him out of these as fast as the pressure of the increasing white population demands that these occupations also be restricted. Witness the increasing number of 'white barbers,' etc. The process now going on needs only to continue to leave the Negro in a hopeless industrial situation, crowded out of all but the most servile occupations, and more and more deprived of even these by the pressure of white immigration."

The second main thought of the address is the possible—in Garvey's view the only possible—remedy, namely, the establishment of a great Negro commonwealth in Africa, which should have behind it the collective force of the four hundred million Negroes in the world, and should be able to command respect and decent treatment for the Negro, not only in Africa, but in the world. This part of the address was disappointingly vague. The effort of the old Colonization Society in this direction was ignored. The history of Liberia, which might throw light upon the idea, was not referred to. No means were suggested for penetrating the cordon of European powers which now holds the coast of Africa from Egypt around to Morocco. The nearest to a suggestion in this direction was the remark that such a movement need not fear serious opposition from the whites of America; that they would be as willing to have the Negroes go as the latter would be to emigrate.

The whole impression of the address

was a hopeless situation at present and an impracticable pipe dream of a plan for the future. One positive and wholesome element was the insistence that the Negro must depend upon his own efforts to secure and hold a place in the economic world. He cannot expect to be helped by the whites. This was not tinctured with any special bitterness, the matter being treated rather as an inevitable economic struggle for which neither race was morally responsible, but in which both were inextricably involved and in which the whites were certain to be victorious. There was no allowance for philanthropy, racial cooperation, religion or even human feeling in the matter. I came away with a disturbing impression of a sort of blind alley into which we have been brought, with an impossible way of escape suggested. The actual result of such a propaganda seemed certain to be an intensifying of the feeling of hostility between the races, resulting in continued trouble.

The following day I met the pastors of our three colored Congregational churches, and with them one of the leaders of the Baptist denomination among the colored people. The testimony of them all was that Garvey has very little influence among the real leaders of the race. Certain characteristics of the man prevent his being taken very seriously, and the scheme of a Negro Commonwealth in Africa seems to them a mere fancy. To them the hope of the future lies along the path of cooperation between the races for the elevation of the people economically, mentally and morally; and to them it seems, in spite of lynching and other disorders due to the mingling of the lower elements of both races, not impossible that the colored and white people should live side by side, each race maintaining its identity and purity, with increasing harmony. To them the solution of the problem is in the application of the Gospel to the lives of black and white alike.

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The "Block Beautiful"

By WILLIAM PICKENS, *Associate Field Secretary of the National Association for the Advancement of Colored People*

(Courtesy of *The Southern Workman*)

THE long block between Seventh to Eighth Avenue on West 139th Street, New York City, is known as the most beautiful block in Harlem. It contains more than sixty private residences, some of them the best-built and best-appointed houses in New York.

One of their excellent features is the open space in the back, where a wide driveway runs from Seventh to Eighth Avenue. The long east-and-west courts are intersected by shorter ones running north and south. These insure ventilation almost equal to that of scattered residences in small towns. They also make possible a convenience that is an almost unheard-of luxury in New York: each residence can have its own private garage in the back, opening on the long court. It also saves the residents from other nuisances, as the garbage can does not have to be set out in front, while trucks and other delivery wagons can call at the back door. One must generally go through New York houses to reach the back, for when the solid blocks were built automobiles were not anticipated and horse stables were not allowed. The street entrances to these courts are closed by tall iron gates. For decoration there are large cement urns, those in the south block being placed at the intersections of the driveways. These are for flowers and shrubbery in their season. In front the whole length of the block on both sides is lined with maple trees, and many of the residents have their iron

balconies and wide stoops adorned with flowers and evergreens.

How did this "block beautiful" come to be and how did it get into the hands of colored people? In this block there are today only six white families, and practically all the property, worth over $1,000,000, is owned by colored people. These houses were built twenty-five years ago, and only first-class material went into them; if a flaw was seen in a piece of timber or stone or brick it was rejected and returned. At that time there was not the remotest idea that American Negroes would ever live in any of these houses, much less own them. The property on the south side of 139th Street, which is of the same type as that on the north side of 138th Street, came into the hands of the Equitable Life Assurance Society.

In the first years of the Great War the Negro began to "invade" Harlem in good earnest, and the owners of fine property were alarmed, as it was believed that colored people would move only into the poorer apartments of Harlem and would drive white people out of the better residences and private homes, and so ruin the value of them. Colored people were supposed to have neither the ability to buy nor the culture to desire good homes. On the theory that they would neither need nor want houses so commodious, it was seriously proposed to tear down the structures and build in their stead something more suitable to the changing conditions. A colored real estate concern got wind of the matter and surprised the owners by informing them that colored people would buy every house they had to sell. The owners, however, were cautious. So they decided to first rent to the colored people and see how that would work. When colored people moved in the property did not go to pieces, but rent and prices went up, and as they showed a desire to have good homes (although at a greater cost than the cost to white people) the corporations decided to sell to Negroes.

When individual colored families acquire such property the problem of preserving the beauty and quality of the neighborhood becomes more difficult for them than for companies or corporations. Some people do not understand the reason for this: they think that the tendency of such neighborhoods to decline is due to the fact that Negroes own them. But while a

HOMES IN THE "BLOCK BEAUTIFUL"

great corporation controls such property it can get from the city whatever it wants; it can have the trees sprayed and the streets properly cleaned and drained; it can more easily influence the garbage department to keep the courts clean; and it can use its influence to keep out obnoxious business enterprises. But when this property is divided among fifty individual families, especially colored families, all this "pull" comes to an end: the street sweeper is likely to get careless, the garbage men may neglect their duties oftener, the pavements and the trees and the general care of the community are likely to suffer, not because the new residents desire less, but because of the absence of influence.

There is but one help against this deterioration and decline—a union or association among the families of the neighborhood to keep the standard up. These colored owners realized this, and a "block association" was formed, known as the Kingscourt Association. Mrs. Charles Roberts was the first president of the organization. The present officers are: Mrs. William Pickens, president; Mrs. V. W. Tandy, secretary-treasurer; Mrs. A. V. Ferguson, assistant secretary, and Mrs. Ida Feggans, superintendent of one of the courts.

Regular meetings of the Association are held to discuss the interests of the block. Rules and regulations have been made to exclude objectionable and ugly signs, and in order to have these obeyed the Association is having a uniform type of sign made for doctors, dentists, nurses, music instructors and other persons whose activities are customary in residential sections. These are allowed only inside the windows. Nothing may be hung out of the windows. The people do not even hang themselves out of the windows and call to their neighbors next door or across the street, as is the custom in many city streets! On the north side of the street the residents pay into a common treasury and hire a man to keep the courts clean and care for the flowers and shrubs. On the south side the residents, by a similar arrangement, hire a man to look after the courts, cooperating with the people on the north side of 138th Street, who use the same back court. When a tree dies it is replaced at the expense of the people of the whole block, and not at the sole expense of the owner in front of whose residence it stood. At present it costs twenty-five dollars to replace a tree. In this way all the trees belong to the whole block, and this expresses the whole

LOOKING WEST BETWEEN 7TH AND 8TH AVENUES

philosophy of the block association.

Membership in the Association is open to all property owners in the block on both sides of the street, and most of them are taking an active interest in the organization. Not a house in the block is assessed for less than $10,000. Whenever any undesirable element threatens to come into the block the Association gets "on the job." It has its battles and will have them. There are commercially minded people who would put a laundry in the basement or a noisy garage in the front yard—if it would "pay" them. Hucksters, icemen and peddlers are not admitted at the front doors, but must apply at the back. The Association made this regulation.

Some such community interest in the beauty and quality of a block or neighborhood can be established in any city where the residents own the property, or the greater part of it. Wherever colored people come into possession of good private-home property they will find it to their interest to unite in behalf of the community.

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Blanche

By MARION V. CUTHBERT, *Brewer Normal, Florence, Ala.*

"CHILDREN," I said in my best schoolma'am style, "beauty often expresses itself in outward signs, in something we can take in with our sense of sight. You know that is how the Greeks thought of it. But let us never forget that there is the hidden beauty of the soul and the inward beauties of the mind that we cannot grasp from outward appearances." And I smiled blandly, congratulating myself that I was certainly combining facts with true teacher-inspiration.

On the front seat an ungainly girl sprawled, the large eyes in the rather common face fixed attentively on me. I noticed with disapproval that the thick hair was untidy, the mouth a trifle too wide, the coarse dark dress ill-fitting. Yes, the eyes were good, but —and I looked beyond her, mentally thankful that my window furnished enough of October beauty to compensate for much that I found unlovely within my classroom.

This girl seemed not much different from the others. True, there was a certain awkwardness about her at first that distinguished her from her companions, but this I attributed to rapid growth. Fair enough in her books and gently spoken. Perhaps a little sensitive, for she had come one day in tears, complaining that some of the girls had made fun of her. Had the students really been so thoughtless or was she over-sensitive about her own shortcomings? But I looked on Blanche as a nonentity and so gave little thought to the matter or to her.

Now we have at our school what are common enough, as I have learned since coming here, but which I had never heard of before, namely, "Rhetoricals"; a marvelous exercise in which pupils stand on an incredibly warm platform and recite various pieces mostly of classic origin to an audience in which doting parents sit in a breathless agony as their young hopefuls blissfully murder the lines. Interspersed with the recitations are several musical selections which serve not only to delight the listeners but to break the monotony and tension of the speeches. It was at the end of such a program that I met Blanche's mother. There was nothing formal about it. I say on such occasions to disconcerted persons who have about them the wishful air denoting the true parent, "I'm the English teacher. Aren't you Johnnie's mother?" And the answer being in the affirmative, we begin an animated discussion of Johnnie's weak and strong points. In such a way I met Mrs. Beacham and we hadn't talked long before she asked me if I knew that Blanche could sing. I told her that I did not know that, whereupon

she launched into a eulogy of her daughter's voice. "Mother-like," I said to myself, but because I had promised I spoke to the music teacher about her and true enough she was discovered to have a bird-like voice of singular sweetness.

This discovery opened up a new life for Blanche. She promptly became somebody in our school life. She was seized upon and given the leading part in the commencement music. There were no more gibes at the awkward figure and the personality of the girl herself seemed fuller, more vivid. On commencement Sunday the chapel was hushed as that sweet voice overflowed it.

I looked forward to seeing Blanche again this year and she did return to us. There was a scholarship waiting for her this year and best of all a sure place in our midst. Was it fancy that she seemed not so robust, not so full of life? The weeks glided on and she was absent much, helping to care for a sick sister. The dreaded white plague. Then the sister slipped away one day and Blanche came back, thin and saddened, but glad to let school help assuage the hurt. But she was absent much and finally a prolonged absence caused us to go and see her.

She lives in the adjoining town and a few inquiries in the rather thickly settled section brought us to her door. Her mother came out to welcome us, and we entered. One glance at the emaciated form and those too bright eyes and my hope died. But we kept up a rattle of vivacious conversation. She plied us with questions. Were my pupils as bad as ever? Did her class have the same good times they used to have? And the music! Had we started the commencement music yet?

The failing of the physical body intensified the spirit and I saw clearly what I had hitherto scarcely glimpsed —a beautiful soul hardly awakened to its own power, yearning, wistful, uncomprehending, and with that which had caged it breaking down before it had found adequate expression. Here was something lovely, intangible, half formed, slipping back into the void before we realized it was with us.

When we came out of the house, the cabins, the road, the trees seemed to blurr because of some unaccountable mist before my eyes.

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Educational Progress

IN the eighteen Negro universities and fifteen colleges in the South there are 3,264 college students. They constitute, however, only 21.9 per cent of the total 14,905 non-professional students enrolled in these schools, or 20.4 per cent of the whole enrollment. If the 3,264 students of college grade were distributed evenly among the thirty-three institutions there would be ninety-eight college students in each school. There are enrolled in all these institutions 6,555 high school students and 4,486 students in elementary grades.

With the exception of six of the schools that demand sixteen units these institutions require fifteen units for admission to their college departments. These units are of approximately standard value. There have come not only a "remarkable increase in the number of college students," but "also many very desirable improvements" in equipment, buildings, financial support and amount and quality of work being done.

Because of the mixed white and colored faculties in many of these institutions they have special interracial importance, although the proportion of white teachers has been gradually decreasing. The report says: "In the thirty-three schools there are 269 white teachers and 715 colored teachers, or more than two and a half times as many colored as white teachers, while nine years ago there were in

wenty-two of the schools of this roup only fifty-nine more colored han white teachers."

The help that American Negroes vill give for the civilization and evan-elization of Africa is already being raphically illustrated by the work of Max Yergen, secretary for the Native nd Colored Branch of the Teachers' nd Students' Association in South Africa; of Henry C. McDowell (grad-ate of Talladega College) of the American Board of Commissioners for Foreign Missions in Angola; and Althea Edmonston (graduate of Fisk University) who has been in the heart of the Congo for twenty years. All of these pioneers are American-born Negroes, graduates of mission colleges of America. Financial support for both Yergen and McDowell is coming from funds contributed by American Negroes. This makes the missions very hopeful.

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Ryder Memorial Hospital, Humacao, Porto Rico

SOME of our patients come from the town of Humacao; others ome from the hills. Sometimes one s brought from a long distance in a ammock. This is simply a sheet tied o a bamboo pole, he ends of which re carried on the houlders of two hen. One essential n the minds of the atient's friends who ring him is to ex-lude all the fresh r possible. Conse-uently the sides of he sheet are brought p over the head of he patient, and ften a large cloth added for good easure so that it hall be perfectly ure that the patient oes not get a reath of air. It is o easy work carry-g one in this way, ven on the good ain roads; but that a small part of the sk. Most of the patients live where ere are no roads—only rough paths isting and squirming up steep slopes d dropping dizzily down into the little valleys between. Sometimes as many as sixteen or eighteen men come with a single hammock patient, and a stranger would wonder why they all drop on to the benches on the clinic porch as if tried almost to exhaustion.

PUPIL NURSES

One, however, who has climbed the hills and slid down into the valleys over paths so rough that every step has to be carefully watched would realize how hard these men have worked to get their patient to the hospital. The relays have to be changed often. Not only all the available men in the family but neighbors and friends are called in to help out. The hill people are good to each other.

From the front porch of the hospital across the intervening lowland is a range of hills on the tip top of one of which is a tiny chapel, the offshoot of our Congregational Church at Humacao. You would be amazed to

see how many tiny palm huts there are in the hills; not only along the path, but scattered about in most remote places where no one would expect to see any sign of life; and every little house is brimming over with children. These little ones are shy and unspoiled, but with friendly smiles are ready to greet one's overtures. They are dear, little, delightful wildlings, to whom a trip to the town of Humacao would be a great event.

On one of our visits to a very sick boy in one of these houses of two rooms we found in the first room plenty of babies and hens, the latter quite as much at home there as the former. In the frightful heat of the inner room, windowless, several women were standing around a boy, burning with fever in his hammock, in helpless sympathy. Here was a case for the hospital.

PORTO RICO AMBULANCE

Many of these little homes have, perhaps, a backless bench, a box or two, some blocks, but not a chair. Some hammocks are hung at night for some of the family to sleep in, while the others sleep on the floor, or perhaps on the shelf built against the wall. The meals are cooked in an outside kitchen over a tiny charcoal fire. Most of the people haven't much of anything except beauty, but there is a wealth of all of that about them. In strong contrast to these homes are those of the wealthy Porto Ricans where luxury is the keynote, and where the children have now every possible educational advantage.

A hospital is always a vivid place, and ours is no exception. There are at almost any time some personalities which stand out clearly from all the others. There is a good deal that is sad, but it is not all and always sad at the hospital. We have some really funny times. There was the night when, after a strenuous afternoon for the doctor and his assistants in a distant clinic a patient was prepared for operation because he was suffering too much to wait until the next day. He was a large, powerful Negro, and was very desirous for the operation. The instruments were sterilized, and solutions, cloths, etc. were ready, and the doctors — one brought for the operation from the town—were scrubbing preparatory to operating. Meantime the patient was quiet and docile but at the first whiff of the ether he shouted, "Chloroform; no, I shall die." Explanations by the doctors, soothing by the nurses, expostulations by the Porto Rican pupil nurses—all to no avail; and after he had enough ether to put under an ordinary patient he rose in all his brawny might from the operating table snatched off the ether mask, pushed aside the restraining hands of several, and, gathering around him after the fashion of the Roman toga the sheet with which he was draped, strode down to the men's ward, loudly demanding his clothes, for he was going home at once. One would have to go far to see anything funnier than the expressions on the faces of those tired, hot, exasperated people in the operating room.

Blanche Kellogg Institute, Santurce, Porto Rico

PORTO RICANS have kind hearts, and the United States Government has done much for them; but we still find much to do. There are little primary schools all over the island, but there are no rural high schools and none in many of the smaller towns. In many of the larger towns only two years of high school are offered. Blanche Kellogg Institute offers to Christian girls an opportunity to get a high school education, and, at the same time, training in home-making and religious and social service work. If we had room for them we could have one hundred girls easily by next fall.

Our building was built for a day school and did not provide for boarders. It has six classrooms; we now use three of the classrooms for dormitories and they are much too crowded. But in spite of our shortcomings we are a happy family and we have so much that we should like to share it with seventy-five other girls if we could receive them.

Porto Ricans of the class we are trying to reach are not asking for charity, only for opportunity and they will help each other all they can. They do not have to be taught to be kind, but rather what is kind. Our girls have a kindergarten for the poor children of the neighborhood where they do practice teaching. They also have Sunday School classes in a poor district not far from us. They go two and two and conduct small Sunday Schools in private houses. We have choice girls from the different missions. Most of them are poor, some are very poor, but all of them are fine girls who are working hard and doing their best. We have Congregationalists, Baptists, Methodist, Disciple, United Brethren, Catholics. They do not seem to feel any difference. It is the custom for our girls to pass the collection basket in the Sunday evening service, and one of the Catholic girls often volunteers to do it. Our big need is for a new dormitory.

I send you a copy of a letter from a girl who was here last year. We have no scholarship for her.

PEASANT CABINS

"Dear Teacher:

"I received your postcard by which I answered you this. Here I am losing time because I have no class. In this country town there is no high school and father is so poor that he can't send me out to study it without beca.

"All these days I have cried seeing all the boys and girls going to common school; and while I see this tears come from my eyes, but I hope you try to find ways to go to B. K. I. I have approved there eighth and ninth grade. As I was telling you before my anxiety or anxiousness to go there is very great. I love so much my B. K. I. Please find me some ways to go to B. K. I. I think I can have beca from the Congregational Mission, or any other mission. My hope is in you. I pray God almost every night to see if I can find a beca or any other way to go to Blanche Kellogg. I think that if you find me the beca it would be for me the best present given in all my life.

"Excuse my writing and mistakes and please answer me soon.

"Very truly yours,

"C. S."

The Country Negro Home

By Prof. George E. Haynes, *in the "Trend of the Races"*

THE country Negro home is of three types. First, there is the cabin of the tenant, usually a one-room squatty structure with open fireplace, sometimes with a "lean-to" kitchen.

Second, there is the two-room cabin, usually set on either side of a wide porch like the two rooms of a little log schoolhouse set on either side of an open passageway. The house is often built of lumber instead of logs and is unpainted. Window openings are covered with wooden shutters. The cooking is frequently done in the fireplace or in an adjoining shed. There are no modern conveniences such as running water and indoor toilet. The rooms are bare for the most part. Often pictures cut from newspapers or magazines are posted upon the wall, a cheap mirror may hang over the fireplace, and a Bible of some kind usually lies upon a shelf overhanging the fireplace or upon a plain table. Beds, white and fat with straw and "feather ticks," and a few plain "split-bottom" chairs, including one or two rocking chairs, make up the remainder of the furniture.

Third, the more prosperous Negro farmer usually builds a modern house with four or more rooms and some of the present-day conveniences. Paint on the outside, paper on the walls within, rugs and pictures, a few books and usually a "race newspaper" show how far the conditions have improved. In nearly all these homes there is usually some kind of musical instrument—an accordion, a "fiddle," an organ, or sometimes a piano.

In all three types mother and father form the center of the life, and some form of religious observance is the rule. One of the striking things about the country Negro home is that everybody works. The typical family is always in a struggle with poverty or for economic security. During the "cropping season," before the sun rises all hands are in the field, the children being kept from school—if there is a school. Long after the sun has set they labor on.

It is a long march to the ideals that are now held by advanced colored people.

The home is the abiding place of the family and the bulwark of the highest and dearest in modern life. The family institution and its castle, the home, require that the marriage bond of the two whom law and religion unite as one for better or for worse even unto death be protected by both the church and the state in their most sacred obligation. The husband and father has the responsibility of providing support for the family according to a standard of living in keeping with the relation of the family to the general welfare. The feelings and customs of the community and the nation should make it possible for him to get work, to hold it, and to be advanced in position and pay unhampered by creed or color.

The wife and mother should have support and shelter, that she may bear and bless with loving hands and heartthrobs the little ones who pass that way into the workaday world. Her time and mind should be entirely freed from bread winning, that she may have strength, leisure and renewal of spirit for the nurture of the young. The Negro mother has the heaviest burden to bear of any mother in America. Three times as many Negro married women as white women were gainfully employed in 1910.

The children need food and clothing, plenty of each, and the shelter that protects both health and morals. They require freedom from premature toil, affording time to grow, chances to learn, places to play, opportunity to feel obedience to the authority of parents, to sense the ideals of clean living, and to catch the traditions of truth and beauty and goodness as anchors when

the storms of passion rise and the billows of selfishness and prejudice roll.

The majority of Negro children in America today live in houses, either on plantation or farm, in town or in the city, that are grossly deficient in ordinary sanitary conveniences. Many of these homes are one- or two-room shanties or crowded tenements where the most intimate acts of life cannot have the privacy which modesty demands. Before the tender years of the early teens are past more of these children than any others in country, town and city are loaded with toil. In cities they are largely deprived of places to stretch their bodies in play, and in the South there are inadequate schools in which to develop their minds and spirits. Mother and father, when the latter has not been snatched away by injustice or exploitation or has not decamped, usually go out to work in the gray hours of the morning and return in the dim darkness after a long, laborious day. The little children are frequently locked indoors with food and water within reach like dumb animals, and older children, if not at work, are free to roam the streets or countryside until parents come home.

Few white women know that there are many Negro residences not far from their own where women of education and refinement hold sway by all the intangible forces that flow out from the hearthside to uphold civilization. Whether white women recognize it or not, these women and these homes play an indispensable part in making life livable and lovable in their communities and in the nation. Furthermore, white people cannot neglect their relation to these homes if racial peace is to reign. More than seventy-five out of every one hundred Negro homes are supported by workers, practically all of whom have white employers. How many white employers concern themselves about the homes of their Negro employees? How many white men who think and speak about protecting, even with lynch law, their own homes and women ever give serious consideration to the inroads made by white men upon Negro homes and the pressure put upon defenseless Negro women and girls? The mulatto asks an answer to this question. How many white housewives know the surroundings or see the inside of the homes of their faithful servants upon whose health and skill the comfort of their own families depends?

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Louisiana Women Join the Good-Will Movement in New Orleans

REALIZING that the entire world is facing as its most threatening and pressing issue the solution of the problem of race relations, the undersigned women of Louisiana declare our belief in the efficacy of the Christian principles as the only means to insure peace and harmony and furnish a method for the final solution.

We recognize the fact that in the order of Providence the South has become the crucial testing-ground of these relations.

Inasmuch as the white and colored races must continue to live together in the South, we are convinced that the relations between them should be based on brotherhood. Both are the children of one God and Father of us all. We should accept this truth and frankly face all its implications.

We purpose to use our influence to secure law enforcement in order that all people, both black and white, may have its protection. We wish to express our conviction that it is the high duty of the more-advantaged race to set an example of good morals and high ideals in private life. Our colored fellow-countrymen are struggling

up the steps of civilization. Both races are deeply injured when any member of the race that has so long preceded them on their road stoops to weaken their morals by his own and bad moral conduct. Common decency, as well as Christian consideration, requires us to remember the ancient motto of our race, "noblesse oblige." The Negro will be in an infinitely better condition if a day shall come when white men cease to lead him into the violation of the laws of both God and man.

In behalf of better observance of law, of the attainment of higher standards of ethics in race contacts, and especially of a solemn sense on the part of the white people of our state, of their obligations as leaders and teachers, we pledge ourselves to do all within our power to make these relations conform more and more to the standards of real civilization and genuine Christianity, cooperating with the Commission on Interracial Cooperation in their splendid plans for carrying out God's will.

We register herewith our protest against the barbaric custom of lynching, which arouses violent and unChristian passions, brings law into disrepute, is inhuman and brutal, and unknown outside of our own land of America. We hold that no circumstances can ever justify such violent disregard of law and that in no instance is it an exhibition of chivalric consideration of womanhood.

We wish to assert our belief that Our Father created every race to contribute its own part toward the upbuilding of his Kingdom and the establishment of a civilization in which all peoples may live and grow into his image.

We intend by personal appeal to those in authority to secure for the Negro race privileges and conditions to which they are entitled as citizens, such as sanitation, lighting and grading of streets, better housing conditions; also that in the same manner we help them to obtain additional advantages such as playgrounds, libraries, community centers, etc.

We are coming to realize more and more the power of the press to mould thought; therefore, we shall appeal to the editors of all our newspapers to give space to the fine achievements of the Negro rather than to stories of crime and unworthiness.

We recognize that a definite responsibility rests upon us in making right sentiment function in our communities.

The God who hath made of one blood all nations of men is the acknowledged God of both the white and Negro American.

With our trust in him we go forward as Louisiana women to do our share in this task which angels might seek to perform.

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Curbing the Indian Dance

COMMISSIONER CHARLES H. BURKE of the Indian Bureau has recently sent an important message to all the Indians of the country. Its purpose is to curb the extremes of the Indian dance evil. He makes urgent request of the Indians as follows:

"Now, what I want you to think about very seriously is that you must first of all try to make your own living, which you cannot do unless you work faithfully and take care of what comes from your labor, and go to dances or other meetings only when your home work will not suffer by it. I do not want to deprive you of decent amusements or occasional feast days, but you should not do evil or foolish things or take so much time for these occasions. No good comes from your 'give-away' custom at dances and it should be stopped. It is not right to torture your bodies or to handle poisonous snakes in your ceremonies. All such extreme things are wrong and

should be put aside and forgotten. You do yourselves and your families great injustice when at dances you give away money or other property, perhaps clothing, a cow, a horse or a team and wagon, and then after an absence of several days go home to find everything going to waste and yourselves with less to work with than you had before. I could issue an order against these useless and harmful performances, but I would much rather have you give them up of your own free will, and therefore I ask you now in this letter to do so."

Such an appeal can only result in lessening the number of evils of all dances and is illustrative of the many humanitarian services in which Christian missionaries and government superintendents are constantly cooperating in the interest of Indian welfare.

Christian people of the country must warmly welcome this policy of Commissioner Burke. To become worthy American citizens every encouragement should be given to Indians to abandon pagan practices and to travel patiently the road of thrift, care of crops and continuous labor. The character of the dances and the objectional features are specifically referred to, and we believe great benefit will come to the Indians, young and old, who accept this counsel of the Commissioner of Indian Affairs and who accord with the restrictions and regulations which the superintendents on the reservations work out with the Indians themselves. The Commissioner takes the attitude of a true American toward the Indian. The Indian is not primarily a curiosity but an American citizen; he is to be considered a part of the United States and not a representative of a peculiar people occupying definite areas on reservations; he is not a plaything for American tourists, but a neighbor and a friend.

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Clean-up Week

A Fruitful Suggestion

AT the Annual Meeting of the A. M. A. in Detroit last November, the President of a local Woman's Missionary Society exclaimed to the Secretary of the Bureau of Women's Work:

"Every one of the men making reports at this meeting tells of the need of paint and yet more paint! Why don't you have a 'Clean-up Week' for the A. M. A. and ask for money to buy it? Men and women, boys and girls, young people, too, would give gladly the price of a pint, a quart, a gallon, or perhaps more."

A Happy Thought! The suggestion has been adopted and the plan is now in full swing.

The President of the Woman's Organization, the Key Woman in every church, is asked to bring the matter to the attention of church groups, old and young, and to individuals as well, inviting them to buy just as many pints, quarts or gallons of paint as they may be willing to purchase.

A picture representing one of our needy buildings has been prepared and marked off into forty squares. Each square in the picture represents forty square feet of surface needing paint. Twenty-five cents' worth of paint will cover forty square feet of surface. Each donor may buy as many squares of paint as desired at twenty-five cents per square. Such cards will be gladly furnished on application to Secretary of Bureau of Women's Work.

"An editor who started about twenty years ago with only fifty-five cents is now worth $100,000. This accumulation of wealth is owing to his frugality, good habits, strict attention to business, and the fact that an uncle died and left him $99,999."

THE A. M. A. TREASURY

IRVING C. GAYLORD, Treasurer

We give below a comparative statement of the receipts for April and for the seven months of the fiscal year to April 30.

RECEIPTS FOR APRIL

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1922	17,398.29	6,024.40	9,207.98	32,630.67	5,466.22	38,096.89
1923	17,884.06	9,053.74	6,152.99	33,090.79	5,161.54	38,252.33
Increase	485.77	3,029.34	.....	460.12	.....	155.44
Decrease	.....	.....	3,054.99	.....	304.68	.....

RECEIPTS SEVEN MONTHS TO APRIL 30

Available for Regular Appropriations:

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1921-22	153,772.63	53,396.57	9,554.47	216,723.67	31,705.46	248,429.13
1922-23	153,606.81	56,388.19	4,613.22	214,608.22	31,971.56	246,579.78
Increase	.....	2,991.62	.....	.....	266.10	.....
Decrease	165.82	.....	4,941.25	2,115.45	.....	1,849.35

Designated by Contributors for Special Objects Outside of Regular Appropriations

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1921-22	3,298.89	3,439.54	40,447.82	47,186.25	800.00	47,986.25
1922-23	3,837.38	5,495.94	45,460.00	54,793.32	....	54,793.32
Increase	538.49	2,056.40	5,012.18	7,607.07	.....	6,807.07
Decrease	.....	.....	.....	.....	800.00	.....

SUMMARY OF RECEIPTS SEVEN MONTHS TO APRIL 30

RECEIPTS	1921-22	1922-23	Increase	Decrease
Available for Appropriations	248,429.13	246,579.78	.....	1,849.35
Designated by Contributors	47,986.25	54,793.32	6,807.07	.....
TOTAL	296,415.38	301,373.10	4,957.72	.....

THE DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

RECEIPTS FOR APRIL, 1923

Income for April from Investments	10,011.21
Previously acknowledged	35,896.72
	45,907.93

FORM OF A BEQUEST

"I give and bequeath the sum of .....dollars to the American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

A good many years ago the minister of one of our churches preached a sermon on "Doing the Lord's Business on Business Principles." It was a plea for having every church transact its business affairs with the same care and caution, the same prudence and honesty, the same energy and efficiency as a successful merchant or manufacturer uses in his private enterprise.

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In that period many churches, especially the smaller ones, were handling their secular affairs in a very slipshod way. A small fraction of the congregation gave all the money. When there was enough in the treasury the minister got a payment on his salary; otherwise it was deferred. People didn't want to hear much about money in the church; that was too worldly, and might "throw a coldness over the meeting." Benevolent offerings were meager. There was but a vague conception of the local church as a unit in the great collective work of transforming the world into a Kingdom of Heaven.

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Since that day there has been a remarkable change for the better. A church now realizes that it is not a mere preaching station. Christ has given it the task of helping to save society, as well as individuals. It is to consecrate its money as well as its other powers for the redemption of the world. "The King's business requires haste," but it also requires money. The getting, distributing, and safeguarding of this money demands sagacity, common sense, and administrative skill as much as conducting a bank or a railroad.

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The leaders of our denominational group have rendered great service by trying to have every church (1) have a definite budget for both income and outgo, (2) get everyone to share in the work, (3) give to the world-wide work, as well as to local needs, (4) accept the apportionment and push the every member canvass, (5) and enlist the best business men and women to plan and guide the work. The rapid gains we have made in recent years have been largely due to the effort to apply business principles to our church life.

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The Church Building Society hopes it has been of special service to the churches in making them familiar with the best business methods. It comes into very intimate relations with the churches. As the custodian of large denominational funds, more than a million dollars in our Church Loan and Parsonage Loan Funds (always out in the field); with an annual income of more than half a million dollars each year; and with some four million dollars in real estate mortgages which protect grants and loans which the churches have received, it is obliged to transact its own business in strict conformity with the best business principles and rules. It would deserve severe condemnation if it did not do so. At the same time it tries to encourage the churches it deals with to be thoroughly businesslike in all financial transactions.

OKLAHOMA CITY, OKLAHOMA, PARK CONGREGATIONAL CHURCH

The Church a House of Prayer

By Secretary Charles H. Richards

WE like the church of the open door. It is always pleasant to come upon a church whose doors are open seven days in the week, and whose sign bears the invitation, "Come in, rest and pray." It is a reminder that life is not all bustle and business, and hurry and worry, but is closely linked with the great central power of the universe in whose presence is peace.

It is pleasant to step into such a church and see here and there in the pews a few persons who have escaped from the noise and turmoil of the street to refresh their souls by communion with the great unseen Friend. If Dr. Alexander McColl is right in saying that "prayer is the child's happy hour with its Father," then we know that the church is a trysting place where these weary ones are taking counsel of the great Companion.

The Service of Prayer on Sunday

We wish more churches were open daily for such spiritual refreshment.

But Sunday is the church's special day, and we would consider it as then the House of Prayer. We are more apt to think of it as the place of preaching and singing and friendly fellowship. But after all is not prayer one of its most beautiful characteristics? The church is "the house of God and the gate of heaven" just because here we are face to face with the unseen but ever-living Lord of life. We are here to sun ourselves in the light of infinite love. We can converse with him who orders all the forces of the universe so that they work together for our welfare. We may reinforce our moral power here by drawing upon the measureless stores of his strength which he freely offers us.

On Entering the Church

It is fitting, then, that we should enter the church with reverence, stilling our hilarity, quieting the soul for its converse with the invisible but close-at-hand Friend. As soon as seated, with bowed head, one should lift the heart in prayer. It is a great thing to realize at once the living presence of him who rules the world and swings the stars in their courses, and to know that he is waiting to hear what you have to say to him. Pray for a blessing on the service, that it may cheer and strengthen and ennoble all who are there. Pray for the minister, that his message may thrill the truth into many a heart. Pray for yourself, that your soul may be open to the inspiration of the great truths of life.

The Invocation

The minister is the leader of the prayers of his people. As soon as the people are assembled and the service begins it is his high privilege and responsibility to voice the petitions of his congregation. In our non-liturgical churches there are usually three prayers during the service in which he will lift up before the mercy-seat the spiritual longings of his flock. They will listen attentively and try to make his prayer their own. Some communions retain the excellent custom of the early church in having the congregation give an audible "Amen" at the end of each paragraph of a prayer. It is a good custom, and it would warm up our too cold-blooded churches if they all practised it. Perhaps that is too much to expect at present, but it is an ideal to keep in mind.

The first of these three prayers is the invocation, in which the reverent people salute their Lord, and ask his blessing upon the service. This should be short. Three or four sentences are sufficient. Nothing can be better for the purpose than one of the beautiful "collects" from early days which are preserved for us in modern service books. The brief, beautiful invocations from the Mozarembic or Gregorian Sacramentaries, more than a thousand years in use, are wonderfully suited for our use today. Their devout spirit, the felicity of their language, their condensation, make them most appropriate.

Following this may properly come the Lord's Prayer, in which the whole congregation should join, led by the minister. This is the universal prayer, taught us by our Lord himself, an epitome of sublimest truth. At least once each Sunday all the people should unitedly obey the Master's injunction, who said, "When ye pray, say, Father."

Prayer in the Hymns and Anthems

We should not forget that many of our best hymns are prayers, and they should be sung in the spirit of genuine devotion. They should become the expression of our hearts, longing for the blessings of that higher and richer life into which our Father is constantly seeking to lift us. When we sing "O Master, let me walk with thee," or "Dear Lord and Father of mankind," or "Nearer, my God, to Thee," we should utter the words not as a casual song for the music's sake but as declaring the deep desire of our hearts

to our heavenly Father. Many of our anthems, too, are prayers set to music, and we should listen to them, not critically, as studying their technique, but devotionally, as making them the expression of our religious feeling.

The Pastoral Prayer

This was formerly called irreverently "the long prayer." The complaint indicated in that title was amply justified when the preacher rambled on fifteen minutes, twenty minutes, half an hour or more in a wordy effort to call the attention of the Almighty to everything the minister could think of. We are well past that period. An omniscient God does not need our information as to all that is going on in the world. We have abolished the old term and now speak of this prayer near the middle of the service as "The Pastoral Prayer." This, too, must be kept strictly within limits. A wise pastor will time each item of his service so that the entire morning service shall not usually exceed an hour and a half, and the evening or vesper service shall not be longer than an hour. Such limitation requires the Pastoral prayer to be no more than five or seven minutes in length unless the occasion is extraordinary. Prolix prayer kills devotion.

In this prayer the minister will doubtless give the expression of his heart's desire in his own spontaneous words. He will recall the needs and longings of his people—their joys and sorrows, their contrition for sin, their anxieties and struggles, their longings for the coming of that kingdom of truth and purity and love that is to fill the world with joy. Adoration and confession, thanksgiving and communion will find expression in his own words.

But he may also, if he wishes, avail himself of some of the beautiful and heart-touching prayers of the ages which were poured forth by some of the most deeply devotional Christians of other years. We are free to use these if we think they may more fittingly express our spiritual desires. If the service happens to be led by a layman who, because of inexperience in public prayer, is timid about leading the devotions of a congregation, he can find all he needs in these treasures of the past in a book of church services. Some of these prayers will greatly enrich the devotional service. Why should we not use the noble words of Anselm, and Calvin, and Wescott, and Dawson, and Bright, and John Hunter with which to wing our own petitions heavenward? If they express the longing of our souls for the blessings we desire, we are free to employ them. There is no formalism about it if we put our heart into the words.

Pulpit prayers demand study as much as does the sermon. The minister should steep his mind in the devotional portions of scripture. He should make himself familiar with the noble and rhythmically beautiful devotional utterances of the saintly men of old. He should plan his prayers, so that each Sunday he touches new topics in a new way. This will give variety and save him from "vain repetitions." It will give an ever fresh interest to the devotional service.

The Closing Prayer

At the close of the service the minister will offer a brief prayer for a blessing to follow the message, that the truth spoken may be as seed falling upon good ground to bring forth harvests of richer and nobler life. What can be more appropriate for this than that beautiful prayer of St. Chrysostom which has illumined the Christian centuries. It is as fresh today as when the "golden-mouthed" preacher first uttered it a millennium and a half ago.

Then may follow the final prayer for a blessing on the people which we call the Benediction. Half a dozen familiar scriptural forms are ready for our use.

HASTINGS, NEBRASKA, FIRST CONGREGATIONAL CHURCH AND SUNDAY SCHOOL

Some Churches in the Middle West

THE story of the development of the great interior portion of our country is fascinating. A century and a quarter ago it was a wilderness. Some of its present great cities were struggling hamlets: others had not begun to exist. The section was reached from the Atlantic Coast only after weeks of difficult travel.

But the migratory impulse was strong in the bolder spirits in New England and the Middle Atlantic States, and streams of population began to pour into the new country beyond the mountains which had seemed a wall to shut them in. Now that great inland empire is one of the richest, most populous, most virile, most progressive parts of our country. Half of our Congregational churches are found within its borders. They have helped to make its progress.

The last few decades have seen a very substantial growth in our church life in that section. A good many of our churches are still small, but a large number of them have advanced to marked strength and influence.

One of these is at Angola, Indiana. In a certain sense this may be called the "Cathedral Church" of our Pilgrim order in the state though it is not by any means the largest. But its pastor, the Rev. John Humfreys, is also the superintendent (or "bishop") of the state, and where the "bishop" dwells we find his cathedral. Indiana has never seemed as favorable a climate for Congregational development as its neighboring states, but perhaps that is because it has been more neglected. Our forty churches in the state form an interesting group, some of them having had marked success. Angola is well established and is doing a fine work. It has caught the

HANKINSON, N. D., CONGREGATIONAL CHURCH AND PARSONAGE

modern spirit and gives not only for its local work but to our great benevolent societies. Its three hundred members and its fine Sunday School are wide awake to do their part in a modern way in the world of today. Its excellent house of worship, Romanesque in architectural style and appropriately built of stone, is a very attractive edifice.

Hastings, Nebraska, is a thriving city in the great state to which went the first grant ever paid by this society. That was sixty-six years ago and the little brick meeting house in Omaha, which that grant helped to complete, is now replaced by a church property valued at half a million dollars. The entire state was then so new that it is doubtful whether Hastings existed at that time. At any rate our First Congregational Church was not organized till fifteen years later. It has kept on growing ever since and its hundred and forty families send more than two hundred and sixty young people to the Sunday School. You can see them in the picture, alert and up-to-date future citizens. This church decided a dozen years ago to secure a larger and better equipment for its varied work. So it constructed the large and commodious building which it now occupies. The influence of this church will count for much in the life of the future. Its two Russian-German neighbors are doing good work among some two thousand people who came to America from the region of the Volga long before the great war.

Passing on to the still newer state of North Dakota, which has developed so rapidly in recent years, we find our church in Hankinson, in the midst of a fine farming district. Ours is the only English-speaking church in a community of two thousand people. Organized thirty-five years ago, this society helped complete its first little meeting-house with a small grant. A few years later it helped the church get a parsonage. Nearly twenty years later they undertook the ambitious project of building a really adequate and commodious house of worship. They turned the old building into a gymnasium and library, and erected on their lot this better structure for the service of God and humanity.

ANGOLA, INDIANA, CONGREGATIONAL CHURCH

Seeing Things Grow

DOWN in Arizona where there are vast stretches of desert one wonders sometimes if anything can be expected to grow. The wild cactus and other hardy shrubs appear here and there. But the great plains look hopeless and barren.

But once let the water send its life-giving streams over the dreary desert and the scene is transformed. Gardens blossom luxuriantly. Fruit orchards tempt you with their heavy-laden boughs. Waving fields of grain replace the arid sands.

That is what the Roosevelt Dam, that marvel of engineering skill, is doing to hundreds of thousands of acres stretching northeast from Phoenix, the capital of the state. It gathers up the accumulated floods of the mountains and, through canals and water courses, sends them out to the parched and thirsty plains to work miracles in them. It is transforming the land it touches into a huge and splendid oasis.

Though Phoenix is many miles from the pocket in the hills where the water is stored, it shares in the blessings it brings. It has grown to be a city of thirty thousand people, and its wonderful dry and balmy climate make it an attractive resort for many people.

There are other things in Phoenix that grow, besides fruits and flowers. Churches grow. For many years while the town was small other churches seemed to be doing the work needed and we kept away. But as the state capital expanded and people multiplied there appeared a good many who wanted the freedom and the modern outlook they had been accustomed to "back home." So, in 1917, our First Congregational Church was established in a good section of the city, well removed from the neighborhood of the other churches. It has the first unit of a good house of worship, and a good parsonage, and is making progress.

Suddenly there developed on the south side of the city, six miles away, another little church. It was a case of spontaneous generation. They wanted a community church which would include Christians of all names, so they swung into our ranks and

PHOENIX, ARIZONA, UNION CONGREGATIONAL SUNDAY SCHOOL

called theirs the "Neighborhood Church." It happily unites all the people of that beautiful suburb in a single happy church family.

Recently some good people started a Sunday School on the west side of the city with the intention to make it the nucleus of another church which shall claim the freedom and fellowship of our Pilgrim faith. Already the swarming children overflow the temporary quarters. The Rev. George Hughes has recently become the Shepherd of this new flock. He carries to them the Water of Life to transform and beautify their lives. What an attractive company of youngsters in his Sunday School! He has begun by asking us to help him get a parsonage and the loan of $1,200 has already been voted. Then he will soon be asking us to help him build his church. The little church of about twenty-five members, with its Sunday school of a hundred members, is a seedling which may grow into a tree of life.

REV. GEORGE HUGHES AND FAMILY

The Summer Assemblies

By Rev. Harry Thomas Stock

WHEN we consider the different types of training which are today offered to our young people we are impressed with the growing place which youth occupies in the thinking of the church. To mention only a few, there are the teacher training courses, the schools of religious education, winter institutes, Daily Vacation Bible Schools in which young people may teach, week-day religious instruction and the summer assemblies.

No single agency is capable of yielding larger returns in leadership training than the summer assembly. Its contribution is both personal and social, both for the present and the near future. Reports from last year's conferences give convincing proof that all of the effort spent in arranging the assemblies was well invested.

Capable but discouraged young people resolved to complete their education; delegates returned to their homes and made application for admission to the church; young men and women began to face honestly the question whether they ought to find their places in the full-time ministry; others went home to disheartened or sluggish churches determined to bear their share in the whole program of Christianity.

Growth of the Movement

For a good many years the Y. M. C. A. and Y. W. C. A. Conferences for college students have attracted large numbers of the older young people to summer camps. Vision, zeal and service have always come from these gatherings. The results, however, were not so apparent in the home parish because most of those who attended returned to college and were absent during the "working months" of the year.

The assembly for youth of the high school age, on the contrary, makes its contribution directly to the local parish. Because this is true, pastors are seeing the significance of this particular training agency.

In practically every district of the country there is now at least one prosperous Congregational summer assembly.

Opportunity of Your Church

We began by saying that our Christian young people have many more chances for training in Christian service than the youth of a decade ago enjoyed. It ought naturally to follow that our churches should show new vigor and effectiveness because of this trained leadership.

Whether this actually happens depends upon two considerations. The church which does not make available for its own young people the means of training offered will eventually find itself living in a past age if, indeed, it continues to live at all! And when the youth have received the instruction provided, if a church does not adapt its program so as to use the youthful energy and vision, it will soon have no young people and will, therefore, have no tomorrow.

Pastors and parents cannot afford to be indifferent to the assemblies. It may not be feasible for a large delegation to go from your parish, although there is value in having more than one representative, but every church should try hard to have some representation.

YOUNG PEOPLE'S TRAINING CONFERENCE, OLIVET, MICHIGAN, 1922

Often it will be wise for churches or societies to pay part of the expenses of the delegates. Such an arrangement will add responsibility to the representatives, for they will go with the consciousness that they are to make some worth-while return to the church.

When the young people come back they should be given a public opportunity of reporting on the instruction and inspiration received and upon the programs presented. The report may be made before the Young People's Department of the Church School, before the Young People's Society or—better still—before the entire church at a Sunday or midweek meeting.

Organization of the Assemblies

The conferences are held either at some camp on a lake or river side, or upon the campus of a college. Whether it be camp or campus the environment is conducive to worship, study and fellowship. In every case there is careful adult supervision, wise discipline and regularity and variety of program.

The mornings are given over to instruction. There are three or four classes in session simultaneously, the curriculum being largely elective (although delegates are expected to be in some course at every class hour). In cases where several attend from a single church it is advised that they register for different courses.

Each assembly builds its own program through the cooperation of the District Secretary of the Education Society and the committee of the State Conference. There are, however, many similarities in plans in all of them. There is no attempt to standardize the various conferences; each state should map out the program which will best meet its needs.

The Courses in Missions

For the leadership of mission courses it is customary to secure missionaries who are home on furlough, workers who may be borrowed from a homeland field and secretaries of the various boards. The instruction, as a consequence, is fresh and full of human-interest stories. The young people return to their churches with a new conception of the missionary accomplishment because they have felt the strength of personality in the

men who are actually doing the job.

Both the mission-study content and the method of study are given a new meaning during these days. The result may well be that missionary education in the local church will be placed upon a firmer and more adequate basis. There will be an enthusiasm for a real study of missions in the fall. The rather vague and unconnected missionary meetings once a month in the Christian Endeavor Society will likely be succeeded or supplemented by a course which has unity and vitality.

The courses in Bible are not technical, nor are they the perfunctory study of passages or the detailing of facts in Biblical criticism. They vary from year to year and in different assemblies, but they include such subjects as: The Life and Teachings of Jesus, The Life and Teachings of Paul, How Our English Bible Has Come Down to Us, The Practical Teachings of the Bible as Applied to Our Age.

Instruction is offered in the history, ideals and program of Congregationalism. Although an attempt is made to give an appreciation of the older Pilgrim history, the aim is primarily practical.

A popular course is the one which considers very definitely the young people's activities in the local church. The leader of this course is one who has had experience and wide observation of young people's work. The purpose of the Young People's Department, its relation to the church and its other organizations, methods of work, types of discussion topics and service activities—these are among the points considered, all of them touching the actual situations as they exist in our churches.

Worship

Many delegates will testify that no hours of the week are more profitable than those spent in worship. There is sometimes a morning service of prayer and song conducted by the young people themselves. There is a daily convocation or chapel period, during which a direct message of in-

CONGREGATIONAL YOUNG PEOPLE'S CONFERENCE, DIXON, ILLINOIS, 1922

CRETE ASSEMBLY, 1922

spiration or challenge is brought to the delegates. There are vesper services held on the brow of a hill or by the side of the lake. Here, when all of nature is so friendly, the spirit of God comes into the fellowship with a quiet power. There are also the camp fires at the close of day, around which hearts and minds join in considering some of the deepest truths and decisions of life.

A leading purpose of the worship period is to make the fellowship with God as real and helpful as that comradeship which they are enjoying, one with another. The simple, yet heroic, character of Christianity is presented, and the ethical demands of our religion are translated into the experiences of youth. Without dogmatism the problems of education and of vocational choice are considered and the young people are encouraged to have conversations with members of the faculty upon any personal interest or problem.

The afternoons are pretty largely given over to games, sports and various types of fun. The assemblies are intended to be both for work and play. At some places there are college gymnasiums available for use; at some assemblies there are excellent facilities for water sports.

Even in the periods of recreation the very practical character of the Conference is kept in mind. It is generally agreed that the Church's program of religious education should make a place for play. In the plans of every Young People's Department there should be provision for social events, for athletics, for sheer fun.

The effort is, therefore, made at the summer assembly to provide such games and recreation as will prove useful in the churches from which the delegates come. A Director of Recreation is in charge who not only guides the play, but explains the value of different types of games.

No definite statement regarding expenses can be made which will apply to all of the assemblies. The fees are as low as careful economy can make them. The total cost for the week usually runs for $5 to $18.

For specific information write your District Secretary. Send him the names of your young people who are planning to attend.

Summer Assemblies 1923

June 8-15—Doane College, Crete, Nebr.

June 19-25 — Carleton College, Northfield, Minn.

June 19-26—Cedar Falls, Iowa.

June 22-29—Olivet, Mich.

June 22-July 2—Wells College, Aurora, N. Y.

June 23-29—Dixon, Ill.

June 23-30—Valley City, N. D.

June 25-July 1—Spokane University, Spokane, Wash.

July 9-15—Lakeside, Ohio.

July 2-16—Pomona College, Claremont, Cal.

July 9-16—Green Lake, Wis.

July 12-18—Lisabeula, on Vashon Island, Puget Sound.

July 14-20—Twin Mounds Park, Kans.

July 16-22—Waubay Lake, S. D.

July 17-24—Montana. (Location not decided.)

July 23-29—Yankton, S. D.

July 23-29(?)—Seaside, Ore.

July 23-31—Northfield, Mass.

Aug. 1-8—Black Hills, S. D.

Aug. 6-13—Pennsburg, Pa.

Aug. 11-20—Assembly, Ore. (Near Columbia City.)

Missionary Education Conferences

For more than twenty years these conferences have been held under the auspices of the Missionary Education Movement and the organizations that preceded it. With the growth of the denominational conference for young people, the M. E. M. has specialized particularly in the field of leadership training for more advanced students. This does not mean that the work at these conferences is highly technical, but it does mean that the M. E. M. seeks its delegates among a somewhat older group than the denominational.

M. E. M. conferences will be held in 1923 at the following places and under direction of the persons named: *Blue Ridge, N. C.*, June 26-July 6, Dr. D. W. Weatherford, Nashville, Tenn.; *Silver Bay, N. Y.*, July 3-13, Dr. Gilbert Q. LeSourd, 150 Fifth avenue, N. Y.; *Asilomar, Cal.*, July 10-20, Miss Olive Hutchinson, 517 Western Mutual Life Bldg., Los Angeles, Cal.; *Seabeck, Wash.*, July 24-Aug. 2, Dr. John H. Matthews, 1928 Forty-fourth avenue, Seattle, Wash.; *Lake Geneva, Wis.*, July 27-Aug. 5, Mr. Chas. C. Light, 125 N. Wabash avenue, Chicago; *Ocean Park, Maine*, July 18-28.

No Congregational young people's conferences are held in New England, as it has been possible to care for the needs of our young people in that region at the Northfield Summer School of Religious Education.

More emphasis than usual is this year to be put upon the high school age at the conference. Courses are being offered specially for them and their whole program including recreation, worship and instruction has been carefully developed. Missionary education and especially its intimate relation to all the program of religious education is to be more fully cared for this year than before.

The dates for Northfield Summer School are July 23-31. Information regarding accommodations, expenses, transportation and courses of study offered may be obtained by addressing Mr. Bryant Nichols, registrar, 1 Beacon street, Room 609, Boston, Mass.

The Connecticut Summer School of Religious Education at Connecticut College, New London, Conn., furnishes a strong course, taught by several of our leading Congregationalists. For information, address Rev. Wallace I. Woodin, 18 Asylum street, Hartford, Connecticut. This gives more convenient accommodation for young people in southern New England.

COMPARATIVE STATEMENT

		Churches and Individuals	W.H.M.Us.	Legacies	TOTAL
RECEIPTS FOR APRIL 1923	This year...	$7,982.00	$721.00	$4,744.00	$13,447.00
	Last year...	8,574.00	601.00	24,041.00	33,216.00
	Increase....	.....	$120.00	.....	$120.00
	Decrease...	$592.00	.....	$19,297.00	19,889.00

The CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

Doing It for the First Time

By J. PAUL SAUVAGEOT, *of the Ohio State University, S.S.S. Worker, '22*

MY first week in Roundup, Montana, was full of interest. I found on arrival that the Daily Vacation Bible School was in session, and started in at once to help the boys who were doing craftwork.

Roundup is a pretty town of 3,500 inhabitants, centrally located in an oil and coal district, lying in the hollow of an immense basin and surrounded on all sides by high ridges. On the south flows the Musselshell River. The town is modern in construction and has grade and high schools. The people are for the most part of the younger set and are largely interested in coal and oil.

While I commenced my service for the summer in Roundup, it was decided that my principal work should be in Klein, a rough mining settlement about five miles over the hills to the southwest. The people are largely foreigners, and the place has never had a church organization. Sunday School work was started twice but failed. Nearby there is a small settlement known as Gibbtown, and in another direction a place called Farreltown. Klein has a good schoolhouse with a fairly large assembly hall, and the school board gave us the use of the building.

Superintendent Johnson and I tramped over Klein, Farreltown and Gibbtown, drumming up interest for the first Sunday evening meeting. Thirty-two boys and girls were present, but the older folks were evidently scared out. Hymns were sung, and Mr. Johnson gave an inspiring message, amusing the crowd as he talked by cutting out caps, feathers, a pilot wheel, etc. Then I talked to them about Sunday School and Boy Scout work.

I made personal visits to thirty families in and around Klein. At times it was necessary to approach the foreigners cautiously, but when they found my mission was one of helpfulness they responded very warmly. I succeeded in securing eighty-five names of boys and girls, ranging in age from six to seventeen, for my Daily Vacation Bible School which started July 1. At the same time I got twenty-four boys lined up for the Scouts.

My Daily Vacation Bible School faculty included a school teacher who was visiting in Klein, Rev. S. R. McCarthy and six of the young people of Roundup who taught the Daily Vacation Bible School there. The attendance at first was small, but the helpful and varied character of the school soon enlisted general interest and an average of fifty was maintained. I am sure that the school accomplished more than could be done in a month of Sundays. The children and their parents were enthusiastic about it. The girls, during the craft period, worked in paper, raffia, and reed, while the boys eagerly absorbed the little manual training course I gave them. During the period I acted as organizer, supervisor, instructor, and in the afternoons as janitor, so you may see that I was enjoyably busy.

At the closing program of the Daily Vacation Bible School the children repeated in unison the Twenty-third Psalm and the Beatitudes, and the

THE BOYS' GROUP OF THE D. V. B. S.

boys dramatized in good style the story of "Joseph and His Brethren," while the girls were excellent in their presentation of the "Wise and Foolish Virgins." There was also an exhibition of craftwork. Following this we showed a movie entitled "The Courtship of Miles Standish."

Miss Mildred Zoller, an accomplished musician from Oberlin College, accompanied me to Klein and helped in the Sunday School work, much to the delight of the children.

From the survey made of my field the following figures will be of interest:

Total population	941
Protestants	305
Roman Catholics	589
Unclassified	47

Nationalities represented—19:

Austrians	151
Italians	149
Americans	145
Croatians	70
Scotch	85
French	57
Jugo-Slavs	36
Slavonians	30
Poles	24
English	18
Irish	13
Belgians	11
Germans	10
Lithuanians	8
Danes	8
Swedes	8
Bohemians	7
Finns	6
Welsh	5

There is much Americanization work needed among the foreigners. The data contained in my religious census report were a revelation to many of the local people.

At Klein there is a splendid opportunity to establish a Community Protestant Church, and it should be done under Congregational auspices. Probably when normal conditions have been fully restored in the coal fields the Klein district will have its usual population of 1,200.

After my Daily Vacation Bible School closed and the religious census was taken, the further service to be rendered was largely that of going around and doing good. I feel I have realized the true joy of achievement, Christian achievement, and for the opportunity that was mine during the summer I thank you.

Two Boys, a Man, and a Church

TWO boys were born in the same year on American soil. One first saw the light of day in the Middle West; the second lad commenced his career in the Northwest. Both began their earthly pilgrimage in Congregational homes and were cradled amidst the influence that came down from the Pilgrim Fathers. One was the son of a minister; the other of a business man. A better business opportunity caused the father of one lad to locate in a growing city of the Northwest; a big opportunity to do good influenced the father of the other to locate in the same place as pastor of the Congregational church.

When the church bell rang one Sunday morning, both boys wended their way to the Congregational shrine and met in one of the primary classes of the Sunday School. Then one September morning later on, the school bell rang and both boys met at the school. On Sundays and weekdays the two lads met in the same classes, and a boyhood friendship resulted, which ripened as the years went by, until they loved each other almost as brothers.

The time came when the old church building gave place to a new and beautiful structure, and the day of dedication came. The afternoon service was one of dedication of life to the Christian faith, when preceding the sacrament of the Lord's Supper, a large number united with the church. In the midst of those assembled at the front of the church for reception into its membership stood the two boys, now ten years of age, and there were tears of sympathetic gladness when the lads took the vows of the Christian life and church.

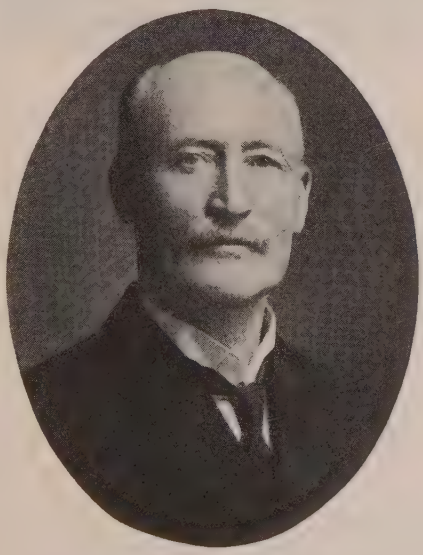
It would be impossible for two boys to be thus closely associated without the families of both becoming drawn together in fellowship, and without the circle of friendship thus brought into being becoming widened. Hence it came about that one summer day in another part of the state the father who was a minister faced a company of people in a building out on the prairie, fourteen miles from the railroad, who had gathered for Christian worship. About seventy-five were there, eager in the midst of their life on the homesteads for a church center. At the close of the service a gentleman came to the minister and told him he was there because he had heard the story of the boys, and knowing the father of one was interested in meeting the father of the other. When several months later another service was held in that same community, and it was decided to organize a church, that man came forward and gave himself to the Christian life and service. He became the leader in his church and community, was instrumental in the erection of a beautiful community church building, giving liberally of time and money, and today a large and growing church work is being done in what is now a thriving northwestern village in the midst of a prosperous farming community. Here every Sunday a Church School gathers and a congregation is ministered to, part of a large parish that includes three organized churches and several other preaching and Sunday School points. Here in a territory thirty miles long and twenty-five broad, the pastor ministers to an eager people.

The two boys now live in different cities; one in a large city of the Southland, the other in a great eastern metropolis. They are still friends, corresponding regularly, looking forward to the time when they will do some university work together. They know something about this story, but do not realize its full significance—the story of two boys, a man, and a church—the story of a friendship that resulted in large spiritual conditions, not only in two lives and two families, but in an entire community where they have never been.

The ANNUITY FUND *for* CONGREGATIONAL MINISTERS *and* THE BOARD *of* MINISTERIAL RELIEF

Shining Like Gold

IN the April number of *Current History* Professor Albert Bushnell Hart of Harvard University, in an article on "The Puritan Tradition," quotes an extract from the diary of John Eliot characterizing some of the early settlers in Massachusetts to whom he ministered. Among others he speaks of "Bro. Briggs, who lay in long affliction and shined like gold in it." That quaint expression aptly interprets the glory of the age of many an apostle of the faith. We give herewith the pictures of two of our beloved brethren, typical of many whom it is our privilege to serve through the Board of Relief.



Twenty-seven years ago the minister who is shown in the wheel chair was stricken with a subtle nervous and spinal disorder. No physician has been able to diagnose it satisfactorily. Practically through all this period he has only moved in an invalid's chair and much of the time he has been confined, as now, for a long period to his bed. He has little assured income aside from the modest grant of the Board of Relief. The noble old veteran, though under such painful limitation, has kept his hopeful spirit and those dear to him have turned to his bedside for cheering words and wise counsel.

The other minister whose face accompanies these words served for many years under the American Missionary Association and the Home Missionary Society in the states of Tennessee, Colorado and California. He is suffering from the effect of a paralytic stroke. He was formerly a contributor to the Board and upon his mind continually is his desire to give to its aid rather than to receive from its treasury. The grant on which he depends comes in part from the National Board and in part from the Southern California State Conference.

How great a comfort to any giver to know that he has been privileged to have a part in relieving the necessities of such saints of the Lord!

The Product of the Parsonage

FROM a letter of a Veteran of the Board of Relief:

"Your letter of ..... bearing me your kind greetings and your check for $62.50 reached me in due order. I am grateful for the check, which throws around us a sense of the protecting care of him who never slumbers nor sleeps. In receiving it there comes to me the thought that I am unworthy of this special ministry at the hand of my brethren in Christ Jesus. When I entered the service of the people I did not bargain for these returns. I know not at what time I put them under obligation to make the grant.

"Grateful as I am for the money, I am moved to greater gratitude for the whole-hearted and cheering salutations. There is nothing like a touch of human kindness and appreciation to warm the lonely traveler finding the road hard. The words of a sympathetic heart break the monotony of the old horse turned out to pasture.

AT THE GOLDEN WEDDING

"I must tell you of the celebration, at our daughter's home, of the fiftieth anniversary of our wedded life. All the members of our family circle, except two, Dr. and Mrs. C....., our first child, were present, making eight of us in all. Mrs. C..... is a graduate of Mount Holyoke College. Our second child, Professor G..... C....., head of the English department in ..... College, had driven from B..... with his wife and son, the only grandchild in the circle, just in time for the festivities. Carl S....., our fourth and youngest child, had come on from New York, where he has been engaged for nearly two years in dramatizing the ..... and preparing it for the screen at a cost of $100,000, which prominent men in New York have provided for its development. By experts it is pronounced a masterpiece.

"Mrs. S....., our hostess, is a graduate of Smith College under President Seelye, who officiated at our wedding. Dr. S....., her husband, is a graduate of Amherst and Columbia. The same is true of our son, George. Carl had two years in Syracuse University. Dr. S..... is the head of the English department in the University of ..... at ....., where they live. His wife teaches in the high school there psychology and history. She has been professor of English in two colleges.

"These things are recounted that you may understand why it is that my missionary salaries have not enabled me to lay by store for days of retirement from work. They will lead you to see that our lives have been worth more to the churches than the direct fruit of our labors among them.

"I have contributed no literary products nor moneyed wealth, but we have the satisfaction of rearing up four men and women who are a credit to their kind, and pursuing a work that enriches all; a work that outshines our labors, but is of no greater importance to mankind. Had we not chosen our place in the service of humanity they would never have been reared or trained as they were.

"Labor and means invested in them,

which people often urged us to spend on ourselves, are the funds that yield us today the returns you are making in the pension you grant us. This is not what we planned for, but this is what has come to us. In those days when we often lived on humble fare and in plain attire that we might fit our children for usefulness and happiness in the world, others spent more than we received in compensation, in careless and luxurious ways. We rejoice in the investment we made of our lives.

"I forgot to say that more than 4,000 students attended the school at B....., mostly young teachers, and I was among them the youngest of them all, seventy-eight on the twenty-seventh of this month. You have no prospect of getting rid of me. I am growing younger every year."

* * *

The Pilgrim Memorial Fund

THE month of April brought payments of $44,553.63, which was $6,988.29 more than payments for April, 1922. For the first four months of 1923 receipts have been $267,440.75, which is $17,284.97 more than for the similar period of 1922. This is certainly a most encouraging result, but attention is called to the fact that the increase for the year must be at least $100,000 over 1922 if the minimum objective of $5,000,000 is to be reached by 1925, the end of the usual five-year period of payments under the original subscriptions. Total net collections, May 7, were $4,000,701.51.

Subscribers are earnestly asked to note that the Fund not only needs the ultimate discharge of a subscription but that the Annuity Fund depends for its great and increasing work in safeguarding ministers upon the regular and prompt payment of instalments when due. Delay in fulfilling these instalments involves permanent loss of income for the Fund and retards the building of reserves necessary to insure the fulfilment of annuities.

The enlarged receipts are due in part, doubtless, to improved business conditions, but credit must also be given in no small degree to the fine, vigorous work of collection under the direction of Financial Secretary William T. Boult. Special mention is made also of the coöperation of the New England office in Boston and the personal work of Rev. Arthur S. Burrill in New England and of Rev. Frank W. Hodgdon, General Field Representative on the Pacific Coast. Mr. Hodgdon spent the month of March among the churches of Northern California and April in visiting local associations and gatherings of ministers and churches in Washington and Oregon. He is at this writing in Southern California.

Special acknowledgment is made, on behalf of the Boards, of the exceedingly cordial and brotherly coöperation of Superintendent L. O. Baird, D.D., Washington; Superintendent C. H. Harrison, Oregon; Superintendent W. J. Minchin, D.D., Northern California, and Superintendent G. F. Kenngott, Ph.D., Southern California.

Change of Address

The address of the Pilgrim Memorial Fund, the Annuity Fund for Congregational Ministers, and the Congregational Board of Ministerial Relief, is now Rooms 1609-1613, Pershing Square Building, 100 East Forty-second street (opposite Grand Central Station), New York City.

An Emergency Check

One of our pensioners wrote of a serious operation which his young son must undergo at an expense of $200. *Straightway a check for* $75 *was sent to help out the fund he was attempting to gather. In reply came the following word:*

"IT is rarely that I attempt to kneel down, because it is so difficult to do so. But when I received your wonderful letter today, felt your sympathy and saw that blessed check for $75, I did get to my knees before God and tears of thankfulness filled my eyes and more of love and faith filled my heart. I asked our Father to bless that dear Relief Board, our denomination and all Christian work.

"Your help came as a greater and sweeter surprise because I had not asked for it, nor expected it, but I had asked our Father many, many times to supply our 'needs through his riches in glory in Christ Jesus.' We shall have the operation as quickly as possible, probably Monday or Tuesday, for with $150 cash in hand ....., the way is brighter before us.

"F..... is a member of the church, a dear little Christian, wants to follow 'Daddy' and be a minister, and is anxious for the operation, hoping for the permanent relief of his trouble.

"If you had seen the smile through tears on Mrs. L.....'s face when I handed your letter to her it would have made you happy. I am able to be up and dressed but have to keep to my day couch."

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The Board of Relief

ATTENTION is called to the continued pressure upon the Board of Relief. The statement of receipts for the first four months of the year is encouraging as compared with last year, but the gain is not sufficient to provide for the increasing appeals which could not be denied without causing the applicants great suffering. The better showing is largely due to legacies. At the earliest possible moment the standard of grants should be lifted to provide more adequately for the imperative needs and to make our service to our ministry correspond to standards of other denominations.

WHAT ANNUITY MEMBERSHIP MEANS

A Breeze from the far West: "I'd sell my shirt before I would allow my Annuity Fund Protection to lapse, especially in times like the present."

CURRENT RECEIPTS—BOARD OF MINISTERIAL RELIEF

Comparative Statement: Four Months Ending April 30, 1922, and April 30, 1923.

	Churches (Includes Women's Societies)	Sunday Schools Y. P. S. C. E.	Ass'ns and Conferences	State Societies	Income from Investments	Individuals	TOTAL
1922...	$13,808.92	$318.79	$336.21	$5,281.13	$23,780.34	$1,156.50	$44,681.89
1923...	14,789.64	618.21	403.02	7,070.68	22,737.90	4,117.25	49,736.70
Incr...	$980.72	$299.42	$66.81	$1,789.55	.....	$2,960.75	$5,054.81
Decr...	.....	.....	.....	.....	$1,042.44	.....	.....

Note: Donations designated for Endowment 1922, $2,349.00; 1923, $675.60; decrease, $1,673.40. Legacies and Matured Conditional Gifts, 1922, $1,806.45; 1923, $6,230.00; increase, $4,423.55. Total Income, not including Christmas Fund, 1922, $48,837.34; 1923, $56,642.30; increase, $7,804.96. Christmas Fund, 1922, $1,258.75; 1923, $2,023.31; increase, $764.56.

THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

Cooperation of Colored Women's Unions

THE General Secretary has visited during the month of April the Colored Woman's State Missionary Unions of Alabama, Louisiana and Tennessee, which also includes churches in Kentucky, Alabama and Arkansas. It was a very interesting experience. These Unions are loyally adopting the suggestions and program of the Federation and are cooperating with its promotion of the denominational program. The reports made by the auxiliaries showed earnest effort to take their full share of church work and missionary opportunity. The ministers expressed themselves as appreciative of the help of the women of their churches and also as willing in every way to "help these women who labor with them in the gospel."

The Pilgrim Prayer Guild

From Northern California Union, recently reorganized, comes this splendid testimony: One hundred Pilgrim Prayer Guild members are praying definitely for the work of our denomination. Evidently Northern California is putting "first things first," May we hear from other states? We are engaged in a great spiritual endeavor to meet the need of the world and "this kind cometh not save by prayer and fasting." The Pilgrim Prayer Guild is a missionary method which should produce spiritual power.

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Committee on Applied Christianity

Topic: "Daily Vacation Bible Schools"

SOME one with a mathematical mind once attempted to compute how long it would take to teach a child elementary arithmetic, provided only as much time was spent yearly as is spent in religious instruction in the Sunday School. The Daily Vacation Bible School is an effort to supplement the meager hour of Sunday, and also to reach the neglected children during the summer months. Half of its pupils last year for the first time came into contact with the spirit of Christ and his teachings.

List of suggested readings: Books —"How to Conduct a Church Vacation School," Albert H. Gage (Judson Press, 1703 Chestnut Street, Philadelphia, Pennsylvania, $1.50); "How to Conduct a Daily Vacation Bible School," P. L. Vernon (Standard Publishing Company, Cincinnati, Ohio, $0.30); "Sidelights on the Daily Vacation Bible School," E. C. Knapp (Revell, 158 Fifth Avenue, New York City); "Daily Vacation Church School," C. S. Ikenberry (Brethren Publishing House, Elgin, Illinois, $1.00); "The Vacation Religious Day School" (Abingdon Press, 150 Fifth Avenue, New York City, $0.50); *The Church School,* a magazine of Christian Education, May, 1923, is devoted almost entirely to this subject (150 Fifth Avenue, New York City, $0.15).

Leaflets: "The Largest Dollar"; "Of Good Report"; "What Might Have Happened" (published by International Association of Daily Vacation Bible Schools, 90 Bible House, New York City).

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Program Topic—July

A Congregational Opportunity in the City

"And He beheld the city and wept over it."

Song: "A Mighty Fortress is our God."

Scripture: The Heavenly City.—Rev. 21.

Song: "Jerusalem the Golden."

Prayer.

Song: "Once in Royal David's City."

Papers on:

The Neighborhood Church.

The Community Church.

The Tourist Church.

The Chapel at Ellis Island.

Song: "We would see Jesus."

Send to the Congregational Home Missionary Society, 287 Fourth Avenue, New York, for literature.

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A Summer Conference Wants You

WITH the somewhat rapid approach of the summer conference season this should be the slogan of every church or young people's group that in any possible way can manage to send a delegate, or, better yet, a group of delegates to one of these gatherings. As we have often said, there can be no better investment than to send representatives of the right sort to a well-planned conference, that they may bring back to the local church the enthusiasm and vision that comes to them from such an experience, and, at the same time, find their own lives made richer and fuller.

For this coming summer a splendid group of these conferences has been arranged. New England will naturally turn either to the Missionary Education Movement Conference at Ocean Park, Maine, or to Northfield and Camp Kayopha at East Northfield, Massachusetts. New York will have its own denominational conference at Wells College, and will also be able to share in Northfield and the Missionary Education Movement Conference at Silver Bay. The two latter will be available for New Jersey as well. Pennsylvania has the Summer School of Missions at Chambersburg, a conference at which we Congregationalists are all too poorly represented. For the Middle West there is a list of conferences, so long and located at such widely different points that it would seem as if every district must be within fairly easy reach of some one of them. The Summer Schools of Missions under the auspices of the Council of Women for Home Missions, the Missionary Education Movement Conferences, and our own denominational conferences, planned by the Education Society offer the best possible opportunity for bringing our young people into contact with the great missionary and church problems of today. *The Congregationalist* for March 15 contains a list of the denominational conferences that have been arranged, and the dates on which they are to be held. Your State Union Young People's Secretary can give you the names and dates for the Summer Schools of Missions and the Missionary Education Movement Conferences. For the Pacific Coast similar gatherings have been planned, and it is hoped that in spite of the distances that many delegates have to travel the attendance

will be as large and enthusiastic as it has often been in the past.

It may not be amiss to offer a word of advice to those who will go as delegates to these conferences. Decide beforehand what line of work it will be most helpful to your church to have you follow, whether children's, young women's, Sunday School or Christian Endeavor. Try not to go to any of the meetings until you have first thought out how you can best serve your church on your return. Study the program carefully and select those courses that seem to fit in with this plan. Be regular in your attendance and try to take careful notes. Don't trust too much to "remembering" when you get home! Hear as many "real missionaries" as you can, that you may feel their enthusiasm for their work. Meet as many of the leaders as you can, that the work may take on a really personal meaning for you. Don't let other interests turn you away from the real reason for your going to the conference. And, when you get home, don't let anything discourage you from making your church feel what the experience has meant to you.

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Poster Contest—Attention

THOSE who are taking part in the Federation poster contest should remember that the time for the closing of the contest is not very far off. Local groups should see that their posters reach the proper state officer in ample time for the state judging, that the winning state posters may be in the Federation office in New York by September 25, 1923. This is absolutely necessary if the decision as to the winning national poster is to be made before the time of the meeting of the National Council.

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Where to Order Study Books

THE intermediate text-book for the season 1923-24, entitled "The Child and America's Future," is ready for distribution. The senior book, "The Debt Eternal," is not expected off the press until June 15, and the junior volume, "Better Americans," is also promised about this date. Suggestions to leaders for all the study books, Primary Picture Stories, Picture Sheets, and other material will not be ready for use until considerably later. A publication which is recommended as valuable supplementary reading in connection with the season's mission study is "For a New America." This book will be out about July 1, and will appeal to students as an inspiration for life work.

In view of the fact that The Congregational Home Missionary Society has been asked by the other denominational agencies to handle and distribute these books, all orders for them and for the supplementary material should be sent directly to that Society. Orders sent to the Federation office and to the offices of the other Societies have to be passed on, and delay and confusion resulting from such transfer will be avoided if all requests for the books are sent to The Congregational Home Missionary Society, 287 Fourth Avenue, New York City.

The Annual meeting of the Congregational Woman's Home Missionary Federation will be held in connection with the meeting of the National Council at Springfield, Massachusetts, October 16-23.

REVIEWS *and* COMMENTS

"Back to the Long Grass"

A few years ago we learned about Dan Crawford. He was a missionary in the interior of Africa, and his book, *Thinking Black,* full of striking descriptions and epigrammatic and wise comments which had a wide appeal for its readers, made Dan Crawford well known.

Now he comes again to us with its sequel, *Back to the Long Grass.* It is a pioneer following the trail of Livingstone through a still untouched Dark Continent, the story of a heathenism that Livingstone first made known to the world, as black as the darkest midnight; there today with its slavery, its polygamy, its cannibalism, even with all the attendant naked horrors of an out-and-out heathen condition and practice. It is not altogether pleasant reading, but it depicts millions of human lives as they actually exist, and is, therefore, filled with information that it behooves us to know. The author is a scholar and a philosopher as well as a missionary, and his day-by-day penciled experiences with his crisp comments and epigrammatic sentences put his keen observation with his marked personality on every page. If one would know what interior Africa is today, it is here, vivid and often lurid. As a sample of its style, we quote:

"The first time I prayed in the forest with my natives round the flickering camp fire, it was a memorable date, and overhead the stars blazing through the night; the hushed silence of my men squatting in groups, spears stuck point downward in the ground. Lowell spoke of 'the roaring lions of time,' and it roars all the louder here in the forest when the silence is deepest. 'Isn't the noise of the machines awful?' was the question put to a young factory worker. 'Yes,' he replied, 'but not so much when they are going as when they stop.' This is what we feel in the forest after having been swept out of the swirl of the town with its everlasting roar. Here is the bosom of the wonderful wilderness; one can only pause, humble or terrified, according to his nature, with the knowledge that the elemental forces have him in their grip." And thus he ends one of his chapters: "Meanwhile, here we have this uxorious king sitting, actually sitting on one of his wives as a living sofa or ottoman. He boasts of dozens such, and worse still, with sleepy defiance in his bloodshot eyes he swears they will be buried alive with him," and Dan Crawford describes these holocaust deaths; the living buried with the dead.—(George H. Doran & Co., New York.)

Miscellaneous

Human Australasia, studies of society and of education in Australia and New Zealand, by Charles Franklin Thwing, LL.D., President Emeritus of Western Reserve University. In this volume Dr. Thwing, who has recently visited these countries, tells of what he saw and heard and gives the sifted facts about what he calls "the newest, the most interesting, the most quickening to reflection and apparently the final outpost of Anglo-Saxon civilization." — (Macmillan, $2.50.)

Biography of William A. Shedd of Persia, by Mary A. Shedd, his wife. The life story of a modern missionary hero who remained at his post during the terrible years of the war.—(Doran, $2.00.)

Missionary Messages, by James F. Love, D.D., Secretary of the Foreign Missions Board, Southern Baptist Convention. A discussion of the problems of Christian unity in the mission field.—(Doran, $1.25.)

Dramatized Missionary Stories for use in Young People's Societies, by Mary M. Russell.—(Doran, $1.50.)